

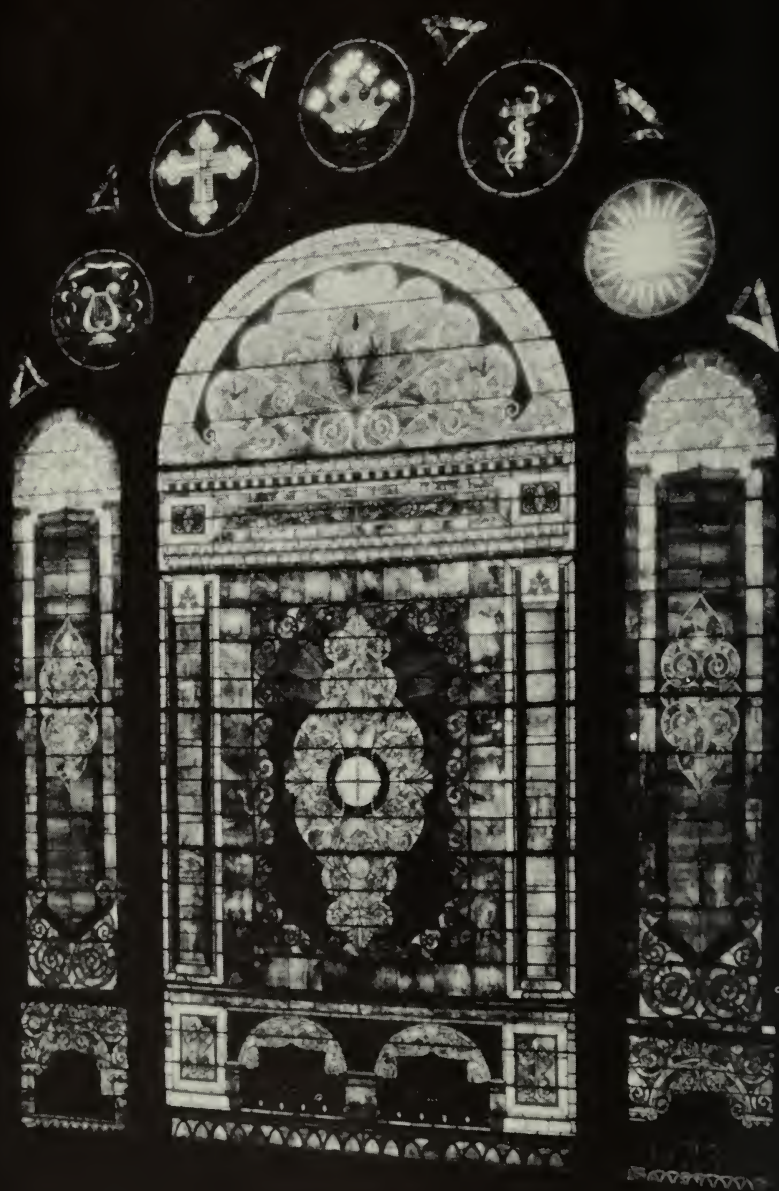








*The First One Hundred Years*



*The*  
*First One Hundred Years*  
  
*of*

*Second Presbyterian Church*  
*Bloomington, Illinois*

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## Foreword

I have no illusions as to my qualification or training as an historian. I claim neither. It was quite by accident that some years ago I interested myself in the early records of the Second Presbyterian Church. From that reading I have selected, out of a mass of material, portions which I hope may have value to those interested. Whether or not my choices are wise must remain for others to determine.

There are many to whom I am indebted for assistance. First of all I have had the co-operation and help of Dr. Martin and the entire Church staff. Dr. Martin, in the face of an otherwise heavy schedule, has taken time to read my manuscript. I appreciate his help and suggestions.


Mrs. Breen and Miss Abraham of the Wither's Public Library have been most helpful. The Chapters on Women's Work, Missions and Christian Ministry were prepared almost entirely from material furnished by Miss Abraham. Parts of these chapters are very nearly in her words.

For references to and quotations from minutes of early meetings of Bloomington Presbytery, I am indebted to the Virginia Library of McCormick Theological Seminary in Chicago where these records are on file. Letters and reports written by early mission pastors such as Lemuel Foster, David I. Perry, and others, I was privileged to read in the Hammond Library of the Chicago Theological Seminary. Both Mr. John F. Lyons, now librarian emeritus of Virginia Library, and Mrs. Eva O. Kincheloe, librarian of Hammond Library, were most co-operative.

From Mrs. Charles T. Stevenson I received much of the information contained in the chapter on Music.

Data concerning families whose names appear has been obtained largely from members of those families.

Much as I have tried to avoid it, I suspect errors of fact may appear. For those I assume responsibility. Should this history prove to be of value, it is the result of the fine co-operation and the help of many people.



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# Contents

Preface . . . . .	9
I. The Old School—New School Schism .	11
II. The New School Society Organized .	15
III. Early Families . . . . .	23
IV. Growing Pains . . . . .	29
V. Rev. John W. Dinsmore . . . . .	37
VI. Rev. W. P. Kane . . . . .	41
VII. Rev. Henry K. Denlinger . . . . .	45
VIII. Dr. Frederick. W. Hawley . . . . .	49
IX. Dr. Joseph N. Elliott . . . . .	51
X. Dr. William Blake Hindman . . . . .	53
XI. Dr. Charles Tupper Baillie . . . . .	57
XII. Sunday School . . . . .	61
XIII. Buildings . . . . .	67
XIV. Women's Work . . . . .	73
XV. Men's Work . . . . .	85
XVI. Music . . . . .	89
XVII. Christian Ministry . . . . .	95
XVIII. Missions . . . . .	101
XIX. Dr. Harold R. Martin . . . . .	107
XX. Centennial Celebration . . . . .	113
Postscript . . . . .	117
Ministers . . . . .	119



## Preface

The author of this book, Mr. Roy A. Ramseyer, has been an Elder in the Second Presbyterian Church for many years. Aside from the many duties and responsibilities which he has assumed over the years in connection with his local church, he has given of his time and strength to many positions of service. He is a member of the Board of National Missions of the Presbyterian Church, U.S.A. He holds a position on the Executive Committee of the National Council of Presbyterian Men. He is a trustee of Bloomington Presbytery and a member of the Presbyterian Foundation of the Synod of Illinois. Not only has he been the President of the Board of Directors of the Bloomington Y.M.C.A., but has held several offices in the state executive committee of the Illinois Y.M.C.A., including the position of President of the Board. He is one of the leading attorneys of the McLean County Bar Association with his office in Bloomington. His interest in the work of the church in its many departments is a well-known fact among his acquaintances. He has had a great interest in the history and development of the Second Presbyterian Church. We are grateful for his research and diligent work in the preparation of this volume.

— Harold Martin, Minister





## CHAPTER I

# The Old School-New School Schism

The organization, in the summer of 1855, of the New School Presbyterian Society in Bloomington (now Second Presbyterian Church of Bloomington, Illinois), was the local manifestation of a movement national in its scope.

During the latter part of the 18th Century and the early years of the 19th Century, thousands of people emigrated from the Atlantic coast to new settlements in the West. Our General Assembly, wishing to serve the needs of these people, sent out missionaries. Thus these Presbyterian missionaries came into contact with Congregational ministers from Connecticut. The increasing number of churches needing ministration made it impossible for either denomination to satisfy the requirements of its churches. To help meet this situation in 1801, the Presbyterian General Assembly and the General Association of the Congregational Churches of Connecticut agreed upon a Plan of Union for joint work in pioneer fields.

The Plan provided that Congregational ministers might serve Presbyterian churches without transfer of relationship. Representation of the General Association in the meetings of General Assembly was granted. Not less than five Congregational Associations became official parts of the Presbyterian Church.

Dr. William E. Lingle writes that

*"for thirty-five years after this plan the Presbyterian Church in America had the most remarkable growth it has ever had in the same length of time."*

Many new Presbyteries and several new Synods were organized. Boards of Home Missions, Foreign Missions, Education, and Publication were established. It was a period of rapid growth and organization.

But all were not happy with some of the consequences. The Plan of Union resulted in a great deal of looseness in government. Newer Synods in the Presbyterian Church became more and more Congregational in church government; in fact sometimes it was disparagingly referred to as the "Presbygational Church." To aggravate the situation, it was contended that some of the Congregationalists who came into the Presbyterian Church brought "a looseness of doctrine."

The opposing factions within the Presbyterian Church separated into two groups — the Old School and the New School. The former advocated the abrogation of the Plan of Union and the establishment of denominational agencies. The New School opposed both these policies. The conservatives of the Old School even challenged the orthodoxy of the New School leaders.

The New School group had the majority in the Presbyterian General Assembly of 1836. This alarmed the Old School contingent and in 1837 they had a majority in the Assembly. Resolutions were passed declaring the Plan of Union with the Congregationalists unconstitutional, abrogating the plan, and declaring all that was done under it null and void. Each group became, in 1838, a separate and distinct denomination.

The respective attitudes toward slavery on the part of the two groups accentuated their differences. Those of the New School were predominately Northern and unsympathetic to slavery. The New School Assembly of 1846 passed some very drastic resolutions condemning slavery as being opposed to the principles of the Law of God, the precepts of the Gospel, and the best interests of humanity. The Assembly of 1857 passed resolutions even more drastic than those of 1846.

In the meantime, in 1845, the Old School Assembly had passed resolutions concerning slavery which the anti-slavery group denounced as being pro-slavery documents.



First Presbyterian Church, organized here in 1833, as its name indicates, was the first Presbyterian Church established in Bloomington. In 1838, the year during which the separation into two groups occurred, the Bloomington church attached itself to the New School organization. Thus it continued until 1848, when, with the consent of Presbytery, it withdrew and attached itself to the Old School denomination. It so continued until 1865 when, by a large majority of the congregation, it voted to sever connection with the Old School organization and return to the New School group.

Throughout the central West, and particularly in Bloomington, one must understand the close interrelationship between the Presbyterian and Congregational churches to understand how vitally they were concerned with the Old School — New School division.

Carrie Prudence Kofoed, writing for the Springfield, Illinois STATE JOURNAL COMPANY on the Puritan influences in Illinois, remarks,

*"It is well, however, to emphasize the fact that up to 1860, during the formative years for Illinois, Congregationalists and Presbyterians did work together in Illinois in such a way that it would be impossible now to divide the results of their work and ascribe them to either body as a definite source. Moreover, the results aimed at were the same and sprang largely from the same body of ideas."*

Lemuel Foster, a Congregationalist minister, in his History of Missionary work writes of his coming here to Bloomington in 1833 and meeting Mr. A. C. Washburn and "his excellent wife" and of meeting Mr. McGeoch who preached at the Presbyterian Church "but soon sickened and died." Foster reports further,

*"Early in the spring I organized a church in Bloomington of eight members; & being aware that Congregationalism would be misunderstood, except by Bro. W- & his wife, & neither of us caring for the ism, but the cause; I formed it Presbyterian, with Bro. Washburn the only elder. This*

*being done, the little Church made an application for aid, & my second commission from the Home Missionary Society, after an interval of 6 months, was obtained to labor there."*

It must be evident that all angles of the relationships between the Congregationalists and Presbyterians and, consequently, between the Old School and New School factions had real meaning for these people. As a result they felt deeply on whichever side of the question their sympathies lay. Moreover they were of pioneer stock. They were not inclined to take orders. Neither would they let other people do their thinking for them.



The original building of Second Presbyterian Church, torn down to make way for the present Church building in 1895

## CHAPTER II

# The New School Society Organized

It would be interesting and certainly enlightening could we know more of the earlier negotiations and meetings which preceded the actual organization of the New School Presbyterian Society of Bloomington in June of 1855.

The first recorded minutes are those of June 3rd, 1855. Their importance justifies quoting them in their entirety:

*"From several incidental meetings and conferences between several members of the 1st Presbyterian Church (O. S.) and of the Congregational Church of Bloomington it was believed that the time had fully come — in the Providence of God — the necessities of the rapidly growing population of this city and the elements in readiness for the enterprise — for the organization of a Constitutional Presbyterian Church.*

*"In accordance with this conviction, a request was sent to the Rev. Alfred Eddy of Beloit, Wisconsin to visit the place preparatory to the formation of such a church. — He complied with the request and public services were first held by him in Major's Hall, June third A. D. 1855."*

Charles L. Capen, in his history presented on the occasion of the seventieth anniversary of our Church wrote:

*"Early in 1855 a small meeting of certain members of the local Presbyterians who insisted that slavery was a sin and should be so treated was held with William Wallace as chairman. He was one of our leading citizens, the mayor, upon*

*whom more than any other the new project leaned. His death a few weeks later was a severe blow to the enterprise."*

William Wallace heads the list of charter members of the new church. However, he came by letter not from a Presbyterian Church but "from the Congregational Ch. Bloomington."

Mr. Wallace's church affiliation is probably explained by the fact that in 1844 a group withdrew from First Presbyterian Church to form a Congregational Church. It has not been possible to find the minutes of 1844 to determine the names of the group who withdrew for this purpose. However, Dr. Edward K. Strong, then pastor of First Presbyterian Church delivered an address, May 12, 1895, entitled: "A Souvenir, Being a History of the First Presbyterian Church of Bloomington, Bloomington, Ill., 1833-1895." The occasion was the last worship service in the old church building prior to its being torn down to make way for the new building which is now the home of First Presbyterian Church.

Speaking of his church, I quote from Dr. Strong's treatise:

*"Soon after the organization, the slavery question came into prominence. Bloomington lay on the border between the two great sections which favored and opposed slavery. In this church were gathered these two elements, and more than once the struggle became intense. It was the anti-slavery sentiment which led to the formation of the Congregational Church, which, according to protest against such organization in the records of the Session, occurred in 1844."*

The Rev. David I. Perry, who came to First Presbyterian Church as its pastor the latter part of January, 1844, writes:

*"I found that there had long been unpleasant things existing in the church. That some few individuals had been dissatisfied with the rest, and that they had succeeded in raising a party of about a dozen members who had concluded to pre-*



*fer Congregationalism to Presbyterianism. These had procured the aid of a minister belonging to a neighboring Presbytery to organize them into a church. This was done without consulting the main body of the church, and that too after they had offered, to avoid a separation, to change the form of government to Congregational. Nothing it would seem but a separation would answer."*

Also included in the group coming by letter from the Congregational Church was the Washburn family. Amasa C. Washburn had been one of the organizers of First Presbyterian Church in 1833 and its first elder. I have not been able, by available records, to establish this as a fact, but it is quite probable that the dozen members who withdrew from First Presbyterian Church in 1844 were desirous of getting back into the Presbyterian Church. It is equally probable that they led in the negotiations which resulted in the formation of the new church. The fact that there were these preliminary negotiations is evident not only from the statement in the quoted minutes but also from the fact that at the meeting of June 3, 1855 they had arranged for the presence of the Rev. Alfred Eddy who was there prepared to proceed with the organization of and ministry to the new church.

One would assume that the Session of First Church was not happy about the formation of the new church. Perhaps there is significance in the very brief minutes of that Session on June 23, 1855. I quote:

*"At the call of the Mod. Session convened at this hour. Pres. - F. N. Ewing, Mod. - Elders Jacob Smith & William Gillespie - constituted with prayer. The following persons requested letters of dismission from this Ch. with the view to unite with Presbyterian Ch - (New School) about to be formed in this place - viz - (here follow the names of persons who came into the new church by letter from First Presbyterian Church). Adj. Wm. Gillespie C. S."*

Some years ago Frances Perry Bond, now deceased, told me much of what she had heard from her forebears in First

Church. David I. Perry, former pastor of First Church, was her grandfather.

The Rev. Fielding N. Ewing, she stated, had come to First Church as its pastor in 1850. He and his family were Southerners with reputedly strong Southern sympathies. Mrs. Bond recalled that one evening at prayer meeting Mr. Ewing read approvingly from an article in the NEW YORK OBSERVER. The article commended slavery. It told how well slaves were treated and how much better negroes fared as slaves. Following his talk, Mr. Ewing called on Mr. Morehouse to lead in prayer. Here I quote Mrs. Bond:

*"Bro. Morehouse arose and prayed that the Lord would hasten the day when no minister of Gospel would stand in the pulpit and uphold slavery," and continuing with the quotation, "Right there the seed of what is now Second Presbyterian Church was sown. Mr. Ewing's attitude was too much for those abolitionists to take."*

Dr. John W. Dinsmore in his Historical Sketch of Second Presbyterian congregation of Bloomington, Bloomington, Illinois, published in 1886, writes:

*"I suppose that differences of opinion on this question (slavery) had at least something to do with the movement which resulted in the organization we now know as the Second Church."*

In this connection, however, it is only fair to quote again from Dr. Strong's treatise, previously referred to:

*"Our Church (First Presbyterian), however, continued to grow and thrive, until the congregation became too large for the home, and in 1855 fourteen drew out, and with twelve from the Congregational Church, and some others, organized the Second Presbyterian Church. This was a perfectly peaceful separation, and yet I have been informed the opposition to slavery had considerable influence in determining these persons to leave the parent church."*

In any event the group proceeded with steps leading to the new organization, —

*"On the 13th of June a special meeting was called, consisting of all those who proposed to be formed into the new church. At which the Rev. Alfred Eddy presided and Mr. Stephen P. Morehouse was chosen Clerk. An Abstract of the Articles of Faith and Covenant & form of Admission to the Church were unanimously adopted and set forth in full in the records.*

*"On motion it was resolved 'That we proceed to organize a church - to be called the New School Presbyterian Church of Bloomington.'*

*"In fulfillment of this purpose on the Sabbath of the Twenty-fourth of June, 1855 after sermon by the Rev. Alfred Eddy thirty-four persons were received into the church, twelve from the Congregational Church, fourteen from the First Presbyterian Church of Bloomington, seven from various churches outside of Bloomington, and one by profession."*

Four of the persons listed, it is indicated, were absent from the meeting.

The minutes recite that

*"After remarks and prayer by Mr. Eddy the above named persons gave their assent to the Articles of Faith and Covenant."*

Wm. A. Elder and A. Hosford Brown were chosen elders for two years and David Brier and Pierson Morehouse for one year.

The Church seems to have prospered from the start. There were additional accessions at almost every meeting of Session. The first copy of a report to Presbytery appears in the meeting of April 26, 1860, which gives the membership, as of that date, 146.

Actually, the organization of the new church seems not to have been recognized by Presbytery until December 22, 1857. On that date, The Presbytery of Bloomington, which had been created by Act of the Synod of Peoria but two months previously, met in the home of the Rev. J. R. Dunn in Wenona. I quote from Presbytery's minutes:

*"The Rev. Alfred Eddy presented a letter of dismission from the Presbytery of Belvidere with the request to become a member of this body which was granted and his name ordered to be entered upon the roll. The New School Presbyterian Church of Bloomington presented a request to be taken under the care of this Presbytery - and their confession of faith being the same as adopted by the Synod - the request was granted - and L. W. Capen, Elder & Delegate from said Church presents himself and took his seat as a member of this body." At this same meeting "Rev. Eddy was elected Stated Clerk - and he was appointed to preach the opening sermon of this Session at 6½ o'clock this evening."*

For approximately two years, until they were able to move into their new church, the group continued to meet in Major's Hall.

While the new church is, in a number of instances, in quoted minutes referred to as the NEW SCHOOL PRESBYTERIAN CHURCH OF BLOOMINGTON, in the affidavit of incorporation its name appears as the NEW SCHOOL PRESBYTERIAN SOCIETY OF BLOOMINGTON. Thus it remained until January 2, 1877 when, at a congregational meeting, the name was changed to SECOND PRESBYTERIAN CHURCH OF BLOOMINGTON, ILL. The affidavit of Henry Capen evidencing that fact was filed on January 5, 1877 in book 101 of the Deed Records of McLean County, pages 266-7. That is its correct corporate name today.

Major's Hall was on the third floor of the building which still stands at the Southwest corner of the intersection of East and Front Streets. It was an important meeting place of the early day. Here on May 29, 1856 was held the convention at which Lincoln made his now famous "Lost Speech." It was at that convention that the Republican party of the State was organized. Whether the Republican party, as such, actually originated there or at a meeting in Wisconsin is, of course, a matter of controversy. At Major's Hall, too, Illinois State Normal University held its Sessions for the first three years of its existence.



Some years ago a fire destroyed the Hall and the third floor of the building. To date it has not been restored. The lower two stories continue to stand though they have been repaired and somewhat modernized over the years.



The sanctuary in the original Church building



The laying of the cornerstone for the new  
Second Presbyterian Church building on October 15, 1895

### CHAPTER III

## Early Families

Space and time limitations make it possible to mention only a few of the families in the very earliest years of the church.

The Rev. Alfred Eddy, the first minister, was born in 1815 near Marion, Wayne County, New York. His father, David Eddy, had moved there from Middleborough in 1805 to become a circuit judge of the State of New York. From youth Alfred Eddy had felt drawn to religious work and toward the ministry. He went first to Palmyra Academy in New York and then to Brockport. In 1835, at the age of 20, the Congregational Association of Genessee granted him a license to preach. In later years Union Theological Seminary conferred an honorary Doctor of Divinity degree upon him. In 1840 Alfred Eddy was ordained by the Presbytery of Geneva, N. Y. and became minister of the Presbyterian Church of Bellona, N. Y. In 1849 he accepted a call to the First Presbyterian Church of Beloit, Wisconsin. He, of course, came to Bloomington in 1855. On the organization of the Fourth Regiment of Illinois, made up largely of volunteers recruited in and around Bloomington, he became its Chaplain. From Bloomington Dr. Eddy went, in December, 1863, to the Olivet Presbyterian Church and from there to the newly organized Ninth Presbyterian Church, both in Chicago. Here he remained as a successful pastor until 1869. Dr. Eddy seems to have been admirably qualified to take over the new church. Mr. Capen, in his history previously referred to, writes of him,

*"The founder was a man of rare eloquence and of most engaging qualities as a pastor. Under him the little church prospered."*

Amasa C. Washburn, one of our charter members, was one of the founders and the first elder of the First Presbyterian Church here in 1833. However, he came into the new church by letter from the Congregational Church. One cannot but wonder if he was one of those who left First Presbyterian Church to form the Congregational Church in 1844.

Mr. Washburn was born May 25, 1807 on a farm in Putney Township, Vermont. His ancestors had come from England. He arrived in Bloomington on June 17, 1831, and

*"by the 20th he had obtained enough scholars at \$2.00 per quarter to commence teaching and on that day opened school."*

On June 26th he opened a Sabbath school in Mr. Lucas' home. It was the first ever held in Blooming Grove. He also organized the first Temperance Society in the community. In December, 1831, he began teaching in Bloomington. On April 30, 1835 he married Ann Packard, his first wife having died the previous year. Mr. Washburn had one daughter, Mary Frances, the result of his second marriage. She and her husband, John Hull, were members of the first graduating class at Illinois State Normal University. In 1861-2 Mr. Hull taught mathematics at I. S. N. U. From 1862-64 he was principal of Bloomington High School. Mr. Hull was a member of the Bloomington Board of Education and School Examiner of the city schools from 1865 to 1869. From 1869 to 1875 he was County Superintendent of Schools. Later Mr. Hull was connected with the Normal School at Carbondale. Mr. Washburn died at the family home in Carbondale in 1890. In the early days of Bloomington he was active in many noble causes, one of Bloomington's outstanding citizens. He figured prominently in the early cultural and religious life of this community.

Since the question has been asked so many times it seems wise to explain that Amasa C. Washburn was not part of our present Washburn family. Andrew Washburn, father of George A. Washburn and grandfather of Dorothy, P. A.,



and Helen, came into this church from the Presbyterian Church of Danvers, Illinois on November 3, 1882.

So far as I have been able to determine, Stephen P. Morehouse is the only charter member who has descendants in our church today. Isabel Vandervort Hallam and Marion (Mrs. Harry) Stubblefield are his great granddaughters. Stephen P. Morehouse, with several others of the Morehouse family, came in by letter from the First Presbyterian Church. His son, Pierson, was one of the first elders, he having been so elected at the organization meeting of the church on June 24, 1855.

Stephen P. Morehouse, as will appear in another chapter, was a member of the building committee which built the original church.

John Morehouse, son of Stephen P. Morehouse, and his wife, Jane Morehouse, joined this church on April 5, 1857. Their daughter, Hattie E. Morehouse, joined the church on March 1, 1873 in the same group with Mr. C. C. Marquis.

Hattie E. Morehouse later became the wife of Dr. F. C. Vandervort, long a prominent physician of this city. Dr. and Mrs. Vandervort were the parents of Mrs. Hallam and Mrs. Stubblefield.

Mary Jane (Mrs. Robert J.) Willman, daughter of Mr. and Mrs. Harry Stubblefield, and Carol Sue Willman, daughter of the Willmans, are also members of our Church.

The Morehouse family is unique in that it has six generations and spans the entire first century of this Church.

The following families, though not charter members, came into the church shortly after its organization:

Luman W. Capen and his wife, Eliza Capen, the first members of a family prominent in the activities of our church through almost all of its history, were admitted by letter from the church of Union Springs, New York on May 3, 1856. His ability and devotion were immediately recognized. Within three months he was elected and qualified as elder. Except for a brief period, which will be mentioned later, he continued an active elder until his death on December 24, 1883. He was also Church treasurer for many years. Henry Capen, a son, was also prominent and active in the affairs of this church and for many years its treas-

urer. Charles L. Capen, who wrote the history of this church on the occasion of its seventieth anniversary, was another son. Charles was long a prominent lawyer, recognized as one of the cultured men of this community. Henry Capen, son of Luman W. Capen, was the father of Fred B. Capen, also long treasurer and otherwise prominent in the affairs of this church. Henry W. Capen, currently our church treasurer, is the son of Fred B. Capen. He, too, worthily carries on the Capen tradition. He is the fourth generation of the Capen family to serve this church as its treasurer.

It should also be said of Luman W. Capen that in addition to apparently being the first elder to represent this church at Presbytery, he was further honored by that arm of the church some ten years later. On October 2, 1867 the Presbytery of Bloomington named Mr. Capen and the Rev. Mr. John McLean as its representatives to a convention in Philadelphia "for prayer & conference to promote union and communion among the various branches of the Presbyterian family." Coming when it did, it is probable that this was one of the meetings which looked forward to and finally resulted in the reunion of the Old School and New School factions in 1870.

The Moore family entered into the life of this church on June 3, 1857 when M. L. Moore and Joanna Moore, father and mother of our John W. Moore, were received by letter from the First Presbyterian Church of this city. Session minutes show Mr. Moore to have been "a ruling elder." He had been an elder in First Church. He was elected and installed an elder in our church on April 25, 1858. Mr. M. L. Moore, except for the two year period when Mr. Capen was also off the Session, continued an active member of Session until his death on March 28, 1915. Thus he holds the distinction of having served in that capacity longer than anyone else in the history of our church. During the major portion of his service as elder he was also Clerk of Session. John W. Moore was elected and installed an elder on June 10, 1900. The Moores hold the distinction of having served, father and son, together on Session for almost fifteen years. Louis W. Moore, son of John W. Moore, has also been active in the life of this church, having served for sometime as one of its trustees.

Miss Ruth Moore, daughter of M. L. Moore and Joanna Moore, and formerly a member of this church, had a long and honorable career as a teacher in the Bloomington and Chicago schools. She now resides there in well-earned retirement.

Another son of M. L. and Joanna Moore, James S. Moore, after attending Illinois Wesleyan University, was graduated from Washington & Jefferson College in the class of 1886. He was graduated from Princeton Seminary in 1889. Entering the ministry he held pastorates in Seneca Falls, Alden and Downsville, New York. He died in Buffalo, N. Y. in 1919.

The Marquis family first appears in our records on December 1, 1869. At that time Mrs. Mary D. Marquis, with three of her children, Miss Laura Betta Marquis, William S. Marquis, and F. D. Marquis, were received by letter from the Presbyterian Church of Elmwood, Illinois. The family had moved from Ohio to Elmwood in 1856 when the husband and father, the Rev. Mr. James Edgar Marquis, became the pastor of the church at Elmwood and two nearby country churches. He continued in this pastorate until his death in 1863.

The youngest child, Chalmers C. Marquis, was received into the church on March 1, 1873, as one of 125, with the largest single group ever to come into the church at a single time. Mr. Marquis informed me that this was largely the result of a very successful revival meeting held in old Dureley Hall by a Rev. Mr. Hammond. Others included in that same group are Jerome Elmer Capen (son of Luman W. Capen, who a few years ago remembered this church in his Will), J. Dickey Templeton (for many years an elder and prominent in the missionary activities of this church and the community), his sister Miss Maggie M. Templeton, Hattie E. Morehouse, James S. Moore, Charles T. Stevenson, and Aaron Will.

The members of the Marquis family have long been prominent in the church and in the community. William S. Marquis was graduated from Illinois Wesleyan University in 1873 and from Princeton Theological Seminary three years later. His first charge was the Presbyterian Church at Minonk. From there he went to Rock Island, Illinois, where



for thirty-one years he was pastor of the Broadway Presbyterian Church. He held a special interest in missions both home and foreign. As a delegate from the United States, he attended the International Missionary Conference in Edinburgh, Scotland. At the close of that conference he continued his trip around the world, visiting our missions in many foreign lands. Dr. Marquis was best known as the author and promoter of the *Every Member Canvas plan* of helping churches improve their financial systems. He spent his last fifteen years in New York City assisting in the work of our Boards and of Presbyterian churches in various parts of the United States. He died at his home in Montclair, New Jersey, on August 29, 1929.

F. D. Marquis, long a member and officer of this church, was President of the Peoples Bank. He was the father of Chester D., Dr. Vincent, and Gertrude, our Director of Christian Education, all now members of this church.

Chalmers, or C. C. Marquis, as he was generally known, was Business Manager of THE PANTAGRAPH. He was actively connected with that institution for more than sixty years. Serving as Sunday School Superintendent, an elder, Clerk of Session, etc., he was long one of the outstanding leaders of our church. Included among his five children are Mrs. J. N. Elliott and Mrs. Adlai Rust, now active members in this church. Mrs. Marquis and their daughter, Laurastine, both deceased, were in charge of the Beginners Department of this church for many years.

These are only a few of the many families who, through the years, have contributed much to the church and to the community. However, if one were to start commenting on any except those who have been in the church from its earliest years there would be no knowing where to stop.



## CHAPTER IV

# Growing Pains

The early Presbyterians of this community were individualists. They were not inclined to compromise. Nor was there much evidence of a willingness to conciliate.

To quote from Dr. Dinsmore's Historical Sketch:

*"The Presbyterian Church in this community, during a good part of its history, was a veritable church militant. It verified and illustrated its traditional genius for war. And its battles were not always with its enemies. Like a growing youth, it has come through the diseases and dangers incident to childhood. . . .*

*"There was one question which for more than thirty years was a very troublesome one in our Israel here. It was at the bottom of all, or nearly all, the strifes that for years marred our history. I mean, of course, the question of slavery. No other question ever vexed and tore asunder our American churches like this."*

Everything seems to have gone smoothly under Mr. Eddy. It seems natural, therefore, that a unanimous call was extended to the Rev. John W. Bailey on March 20, 1864.

Mr. Dinsmore wrote concerning Mr. Bailey's pastorate:

*"During this time a pipe organ, the first ever brought to the city, was placed in the church. There was also a revival of considerable power, and a goodly number were added to the church. During the latter part of Mr. Bailey's ministry there were serious troubles in the church, which*

*need not be recounted here. It is enough to say, that in consequence quite a number of persons withdrew from the church at the time Mr. Bailey retired from the pulpit."*

Mr. Bailey kept his own Session minutes starting with the minutes of the meeting of March 20, 1864, which states that he received a unanimous call, and continued through December, 1866. There is nothing in his minutes which indicates any trouble. He is the only minister in our history who wrote his own Session minutes. M. L. Moore was again elected Clerk on January 23, 1867, the same meeting at which the resignation of Mr. Bailey is reported. In the months following, letters were granted to a considerable number of persons: In several instances the letters were "to any evangelical church where God in His Providence may cast their lot."

Apparently members of Session either offered or were asked to resign. For at the meeting of May 29, 1867 a petition signed by 131 members is presented asking that they not resign, urging

*"We believe Peace and Harmony can best be promoted by your continuance in office and we respectfully ask you to reconsider your proposed resignation, praying that your decision may be for the best interests of the church and that God will speedily grant us Peace, Unity and Prosperity."*

Session met again on May 31 to consider this petition.

*"It was freely discussed by all the members of Session. A committee consisting of Bros. Washburn & Moore was appointed to converse with persons who do not concur in the prayer of the petition and report at our next meeting."*

The committee reported back on June 7. Session voted "that, the question be submitted to the church at the annual meeting to be held on June 10th at 8:00 P. M." At this meeting it was first voted, by a vote of 60 Ayes to 19 Nays, "That in our opinion the best interests of the church will be maintained by the continuance in office of the present Elders." Following this it was

*"Resolved that we now determine, That the term of office of Ruling Elders shall be in accordance with Presbyterian Rules as laid down in the Confession of Faith. A motion to lay the resolution on the table was lost, and the Resolution was adopted by a vote of 46 Ayes to (35) Thirty-five Nays."*

More letters of dismission were asked and granted on August 14 following.

Session minutes recorded that *"Rev. A. M. McDougall entered upon active service as stated supply of this church Sept. 8, 1867."*

But his coming seems to have aggravated the situation. Members continued to ask for letters. Trouble now arose between First Church and our church.

On January 17, 1868 *"The fact was brought before the Session that a number of the members of this church was reported to have been received as members of the 1st Church in this city without letters."*

A committee was appointed to investigate. The pastor of First Church told the committee that, *"only two were received who said they had not applied to us for letters, and said he advised them to call upon the Clerk of this Session and make known their action & state reasons."*

*"Thereupon the Moderator (Mr. McDougall) was appointed a committee to draw up a remonstrance to the proceedings of the Session of the 1st Church."*

The remonstrance appears in Session minutes of March 18, 1868. I pass it with the comment that it was not couched in terms which would normally promote pleasant relations between the two churches.

On April 8, 1868 Session of First Church replies regretting the order of procedure and comments *"a moment's reflection will show you that your decision puts the two Sessions on very unequal terms and therefore interposes an obstacle which so long as it remains makes consultation impossible."* Our Session voted *"That we ask the advice of Presbytery."*

At the meeting of Presbytery on April 19, 1868 it was asked what to do about members received into Bloomington First Presbyterian Church without letters. Presbytery in

answer recommended *"that the names be left off the roll on the ground that they have united with another church."*

There was thereupon *"An overture proposed by Rev. A. M. McDougall, viz: 'Has one church a right to receive members from another without letters, when primary steps have been taken to discipline such persons by the church to which they belong' was answered in the negative."*

But trouble seems to have been increasing within our own church. On December 8, 1869 Session voted *"in compliance with a request from the Trustees and leading members of this church that a meeting of the church and Society be held on Friday evening, Dec. 17th, in this church to decide whether the present supply of the Pulpit shall be continued the notice to be read from the pulpit on next Sabbath."* There were two negative votes, one of them being by McDougall.

The congregational meeting was held with the result that the congregation voted 13 for to 130 against Mr. McDougall's remaining.

But Mr. McDougall did not give up easily. On December 28, 1869 *"A memorial signed by seventy-seven 'members of the 2nd Presbn. Church and Congregation of Bloomington' calling the attention of the P.b.y. to the matters specified in the call of the Moderator, & asking redress, was read by Rev. A. M. McDougall, the representative of the memorialists before Presbytery."*

At 10 A. M. on the following day the Judicial Commission, to which the matter had been referred, asked for more time and Presbytery recessed until 2 P. M. The Rev. Mr. M. P. Ormsby presented the report which was amended and adopted as follows:

#### **"Report**

*"The undersigned members of the Judicial Committee of the P.b.y. of Bloomington, to whom was referred certain matters of complaint, in respect to the affairs of the 2nd P.b.n. Ch. of Bloomington, would respectfully report:*

*"That after a full hearing of the parties interested, they recommend the following action to the P.b.y., viz:*

*"That in view of all the facts in the case & as a measure of mutual concession for the sake of the peace of the Church, the*



*P.by.y. does hereby recommend to said Church & congregation, & to their stated supply, Rev. A. M. McDougall:*

*"1st — That at the annual meeting of the Church, on the 4th Monday of January next, the official relation of Rev. A. M. McDougall to the 2nd P.b.n. Ch. of Bloomington shall cease, and that the congregation shall continue to pay his salary until the first of June next.*

*"2nd — That the members of Session shall resign their office at the said annual meeting in January next, & that they be not reelected for at least two years; also that notice shall be given publicly from the pulpit, two successive Sabbaths, of said annual meeting, of the resignation of the elders, & the election of others."*



*"The following written pledge was then presented to the P.by.y. and on motion was made a part of the adjustment of this case:*

*"The undersigned hereby guarantee the Rev. A. M. McDougall, that in case he shall resign his charge, at the annual meeting on the 4th Monday in January next, his salary shall be paid until the 1st of June next; and we hereby pledge ourselves for the amount quarterly at the rate of two thousand dollars per annum.*

L. W. Capen  
Henry Capen  
Colin Robinson  
G. H. Read  
Hudson Burr  
M. L. Moore.'"

Rev. J. McLean, at that time pastor of First Presbyterian Church, was appointed to represent Presbytery in presenting the matter and recommending same to the church, proposing to the congregation that *"the vote to be taken without debate or remark."*

The meeting was held on January 24, 1870. The incumbent elders resigned and an entirely new Board of Elders was elected. The congregation regretted the situation which necessitated the action and commended the retiring elders for

*"their faithfulness in the performance of duty, and we believe that their devotion to the cause of Christ and their Christian forbearance exhibited on so many occasions, proves them to be men on whom the eldership was worthily bestowed, and their magnanimity in voluntarily laying down their office for the space of 2 years in order to secure the peace and harmony of the Church challenges our admiration, and that we are happy to say to our Elders 'Well done good and faithful servants'."*

This was adopted as a motion and *"ordered published in the daily papers of the city."*

On April 11, 1870 there was a congregational meeting to call a new minister. However an attempt was made to delay action. Finally a vote was taken resulting as follows: J. W. Dinsmore of Prairie du Sac, Wisconsin, 55; Rev. Brooks of Decatur, 11; Blank, 3. The situation was quite apparently not healthy. Two days later on April 13th Session *"thought best to defer action on making a call to Rev. J. W. Dinsmore of Prairie du Sac, Wisconsin."*

On May 25th a petition with 45 signatures requested delay in calling *"the Rev. Mr. Dinsmore."* Session voted to call a second congregational meeting. At this congregational meeting held May 31, 1870 a motion to reconsider the call carried. A motion to table the motion calling Mr. Dinsmore lost 20 to 34. The motion to call carried 42 for Dinsmore; to postpone, 9; blank, 22; Gulic, 2; Brooks, 1. Then a motion *"that we indefinitely postpone calling Mr. Dinsmore"* was lost 25 to 27. Mr. Dinsmore was invited to supply the pulpit for one year. He countered with a *"proposition to make the time shorter, and the arrangement more temporary"* suggesting three months. They finally agreed on six months *"believing that is as short a time as is practicable and prudent to employ and supply at this time."*

But there was a brighter side looming up, if not locally, certainly in the church at large. At about the time that all this trouble was taking place locally, *"The two branches of the Presbyterian Church having reunited, the General Assembly, at its meeting in Philadelphia, in May, 1870, made*

*a new arrangement of the bounds of synods. This Presbytery of Bloomington fell within the bounds of the new SYNOD OF ILLINOIS CENTRAL."*

*"The General Assembly also directed the Synods to take action for the reorganization of the Presbyterys within their bounds. The Synod of Illinois Central therefore, at its first meeting, in the First Presbyterian Church of Bloomington July, 1870, designated the bounds of a new 'Presbytery of Bloomington' which is to be the legal successor of this Presbytery."*

*"This Presbytery of Bloomington (N S) having 'lost its organization' by the reconstruction, therefore held no further meetings."*

At the first meeting of the new Presbytery of Bloomington in Urbana, April 5, 1871 three Bloomington churches, 1st, 2nd and Old School, were present. "Rev. W. R. Glenn requested to be released from pastoral charge of the O. S. Church in Bloomington. The elder representing that Ch. made a statement that the Church acquiesced in that request. The pastoral relation was then dissolved by vote of P.b.y."

By action of this same meeting of Presbytery, twenty-four members of the Old School Presbyterian Church were transferred to our church. Several had come earlier including Adlai E. Stevenson, who was received on February 5, 1871.



REV. JOHN W. DINSMORE  
1870—1891



## CHAPTER V

### Reverend John W. Dinsmore

Mr. R. F. Evans, Clerk of the congregation, after making the customary entries relative to Mr. Dinsmore's coming, comments, "*May his coming, bring peace and harmony & result in drawing us closer to God.*"

Dr. Dinsmore later wrote concerning it:

*"The engagement was but a temporary one, as I was unwilling, owing to the circumstances of the congregation, to consent to supply the pulpit for more than six months. Probably it was not expected by the congregation, as it certainly was not by the minister, that the service would survive the brief period at first provided for. But, in God's mercy, difficulties that were feared began rapidly to disappear; the congregation soon filled the church, confidence and good feeling soon took the place of distrust and alienation, and the Lord gave the blessing.*

*"At the close of six months the call was promptly renewed regularly and formally, and with great cordiality, and was accepted. The pastor-elect went on with his work, but at his request, the installation was deferred, and it was not until June 13, 1871, that the existing pastoral relation was formally constituted by Presbytery. The church had never before had an installed pastor, the preceding ministers having all sustained the relation known as Stated Supply."*

The temporary engagement originally contemplated by Mr. Dinsmore continued for twenty years. Excepting only the present pastorate, his was the longest in the history of the church. Under Dr. Dinsmore's leadership, the church quickly took on new life and it grew in numbers, power, and spirit.

Charles L. Capen, who personally knew Dr. Dinsmore, writes of him in his historical treatise,

*"He was a remarkable man, an able preacher, efficient pastor, of lovely social qualities, energetic in every undertaking that tended to the general welfare, many not immediately connected with the church, and enjoyed a high degree of popularity and esteem throughout the entire city. He had an unusual influence owing to his zeal and practical good judgment in Presbytery, Synod and General Assembly and was effective in constantly increasing the growth of the church."*

During Dr. Dinsmore's pastorate, Session was particularly vigilant in the matter of social practices and the everyday lives of our church members. Resolutions were adopted condemning *"the practice of dancing, whether social or public, to be incompatible with the Christian profession."* A committee was appointed to call on a member of the church who, it was reported, had accepted a position in the choir of the Unitarian Church, to *"remonstrate with him if such be the case."* Members who neglected attendance at church and communion services were called on. Disciplinary action was taken not infrequently, charges being such as immorality, bad business practices, failure to attend church services, etc.

On July 7, 1890 a public reception was held and special recognition given to Dr. Dinsmore and his wife on the 20th anniversary of his pastorate. Hon. Adlai E. Stevenson was chairman of the meeting. Special music was presented, various officers and prominent members spoke, *"After which personal greetings were extended by a large concourse of people."*

But the happy pastor-congregation relationship with Dr. Dinsmore was nearing its end. On March 29, 1891 he re-

ported to Session on his plans to visit California. On June 29th Session joined with the Pastor in requesting a congregational meeting to take the necessary steps to dissolve the pastoral relationship. The meeting was held on July 6, when it was resolved, *"That with great reluctance we instruct our delegates to the Presbytery of Bloomington to cast our vote in favor of granting the request."* Charles L. Capen, in manner such as he could well do, presented resolutions, most appropriate and meaningful, stating among other things that

*"we assure the citizens of San Jose that they will find in Dr. Dinsmore and his wife earnest Christians of broad sympathies, rare devotion not only to the Master and his church but to all. . . . And that in Dr. Dinsmore they will find a man of ripe scholarship, persuasive eloquence, earnest piety; unflagging zeal, large public spirit and practical judgment; in a word, of most attractive and precious qualities of mind and heart."*

Dr. Dinsmore stated that he wished it understood that the health of his family was the only reason for his resignation. His concluding service was held on August 23, 1891.

Thus ended one of the most successful pastorates in the history of our church. It could hardly have started with less promise. Would that there were a yard stick by which the growth of the church could have been measured. Under the leadership of Dr. Dinsmore, a young struggling church made up of individualists and dissenters had grown and matured into a united church consecrated to the advancement of the Kingdom of God on this earth. We are eternally indebted to Dr. Dinsmore.



REV. W. P. KANE  
1892—1898

## CHAPTER VI

### Reverend W. P. Kane

Following a congregational meeting on February 17, 1892, a call was extended to Dr. W. P. Kane of Lafayette, Indiana. In due course the call was accepted. Apparently there was an understanding and a purpose in the call not otherwise apparent from the minutes. On March 4, 1892, even before Dr. Kane had formally accepted the call, a congregational meeting was held "*in regard to building a new church or any other business of interest to the church.*" Dr. Kane's presence is noted first in Session minutes of June 1, 1892. He was installed on Sunday evening, October 16, 1892.

The last meeting was held in the old church on June 3, 1895. The annual meeting of the congregation on January 27, 1896 was held in "*The Independent Church.*" The communion service on July 7, 1895 was held in the Opera House.

Formal dedication was on December 13, 1896. A lovely souvenir program is attached to the Session records and by reference made a part of the minutes of meeting of Session on December 7, 1896. The program is set out in detail. Dr. J. W. Dinsmore of San Jose, California made the principal address. Officers and committees are listed including pictures of all the members of the Building Committee as follows: Robert F. Evans, Chairman, Col. D. C. Smith, Henry Capen, Charles J. Northrup and T. M. Bates. The program included a historical sketch as follows:

*"This Church was organized June 24, 1855, in Major's Hall, with thirty-four members. Rev. Alfred Eddy was the first minister and served the church until December 1, 1863. The original*



*building was commenced in 1856 and occupied in 1857. In March, 1864, Rev. John W. Bailey took charge of the church as stated supply. He was followed by Rev. A. McDougal in September, 1867. During the two years and four months of this ministry, the tower was completed and the large bell placed in it. Rev. J. W. Dinsmore, D. D., came to the church as a stated supply July 10, 1870. He was installed as its first pastor June 13, 1871, and filled that position most acceptably to the congregation until August 23, 1891. In 1877 the old church building was altered and enlarged. Our present pastor, Rev W. P. Kane, D. D., began his labors May 1, 1892, and was installed as pastor October 16, 1892. The last service in the old church was held May 19, 1895. Work was commenced on the foundation of the present building August 22, 1895, and the corner stone was laid October 15, 1895."*

Mr. Hasbrouck, in a paper read before the Men's Club on February 11, 1943, comments with reference to the dedication:

*"At the dawn of dedication day pledges for the building fund were \$18,000.00 below the actual cost of the building. Pledge cards were passed at the morning service, and \$12,000.00 obtained, still \$6,000.00 below the requirement to assure dedication without debt. It was announced that dedication would be postponed until the night service. At that time a last minute surge of pledges which meant sacrificial giving by many members, brought the sum sought. The dedication ceremony then followed, with no debt cloud over the proceedings."*

The statement that there was no debt requires explanation. On October 16, 1896 the Church Trustees had, pursuant to direction of the congregation, given a mortgage to the Northwestern Life Insurance Company securing \$15,000.00 This mortgage was later released on November 6, 1899, co-incident with a new mortgage to Abraham Brokaw

for \$7,000.00. This latter mortgage was released on December 29, 1904.

Mr. Hasbrouck gives the contract figure for the building as \$65,000.00, exclusive of the two great art glass windows which cost approximately \$2,500.00 each.

At its meeting on March 26, 1898, Dr. Kane notified the Session that the Winona Association had entered upon an educational enterprise and had invited him to take charge of it. He believed it to be the leading of Providence and was the field opened for him. He stated that it was his intention to announce his resignation at the close of the service the next day and asked that the necessary steps be taken to dissolve the pastoral relation with this church. The pastoral relation was severed with great reluctance and deep regret. Appropriate resolutions were adopted at a meeting on April 6, 1898.

I shall let Mr. Hasbrouck, who knew Dr. Kane personally, give his appraisal of the man,

*"Dr. Kane was in some respects quite a contrast with his predecessor. His talents ran more to the administrative side; hence his building campaign. However, the spiritual needs of the congregation were ever on his mind, and in his own way he studiously promoted them. He urged the organization of the men of the church to increase interest and attendance at the Sunday evening services. Much time and thought was given to the problem of the Stevensonville mission in its financial and personal requirements."*

After approximately two years with the Winona educational program, Dr. Kane became president of Wabash College, Crawfordsville, Indiana. He died while holding that position.



REV. HENRY K. DENLINGER  
1899—1906

## CHAPTER VII

# Reverend Henry K. Denlinger

The Rev. Henry K. Denlinger, of Caldwell, New Jersey, was called following a meeting of the congregation on February 6, 1899. He appears first officially at a meeting of Session on April 12, 1899. At this meeting he announced his motto, which he asked the members of Session to share, "*A Living Christ*" and suggested as a further theme to be adopted by the whole church, "*For me to live is Christ.*" He asked for the daily prayers of all.

The church celebrated its 50th Anniversary during Dr. Denlinger's pastorate. Three days in October, 1905, were set aside for the celebration. Drs. Dinsmore and Kane returned to participate.

I am told that Dr. Denlinger was of a philosophical bent, — that "*his sermons were polished, instructive and delightful.*" He appears to have had the hearty co-operation of the congregation from the start. Those who remember state that worship services were quite formal. Ushering and other details were performed with very nearly military precision.

On December 24, 1905, he tendered his resignation to accept a call to New Castle, Penn.

At the congregational meeting December 27, 1905, many people spoke most complimentarily of his work. Resolutions stated that during his pastorate of nearly seven years

*"Dr. Denlinger's zeal has been such as to attract marked attention. As a watchman set upon the wall he has encouraged his people to earnest and active effort and has been an ensample to the*

*outside world winning them toward the Christian Life.*

*"That not only those of his own flock but the community at large have appreciated his talents and have been profited by his messages of light and helpfulness which he has brought to them through his insight and his communion with higher things."*



The Chancel in the original Church building,  
as completion of two decades is celebrated





Second Presbyterian Church, then—and now



FREDERICK W. HAWLEY, D.D.  
1906—1911

## CHAPTER VIII

### Dr. Frederick W. Hawley

On May 23, 1906 the congregation voted to call the Rev. Frederick W. Hawley of Oklahoma City, Oklahoma. Dr. Hawley accepted and he began his ministry in September of that year. His was an effective pastorate.

Dr. Hawley was a leader of the ministerial group who sponsored the Billy Sunday meetings held in a specially built tabernacle on South Main Street, and running six weeks, early in 1908. Commencing February 5 there was a marked increase in accessions due largely, no doubt, to the Sunday meetings held at about that time.

Dr. Hawley's pastorate here ended on September 1, 1911, the fifth anniversary of his coming. He resigned to become President of Kendall College in Oklahoma. Later he served for twenty-five years as President of Park College where he did a most effective piece of work.

The resolutions adopted at his leaving indicate well the high character of his ministry, —

*"In this separation we part with a true Pastor-Evangelist who presents the claims of the Gospel with true evangelistic power and with personal appeals most earnest and convincing, and we desire to bear testimony to his superior worth in all Christian work; to his uniform kindness and Christian charity.*

*"To his sympathy in the hour of trial and sorrow and to his readiness to offer the consolations of the Gospel as the sovereign remedy for all the ills of life."*



JOSEPH N. ELLIOTT, D.D.  
1911—1947

## CHAPTER IX

### Dr. Joseph N. Elliott

On September 18, less than a month after Dr. Hawley left, the congregation met and extended a call to Dr. Joseph N. Elliott, of Muscatine, Iowa. Dr. Elliott accepted the call. He is first in attendance at a meeting of Session on November 5, 1911, following his first sermon at the worship service that morning.

Dr. Elliott was greatly loved by our members and the community alike. His ministry was marked by deep spirituality. Mrs. Elliott also furnished unusual leadership in the Sunday School and among women's organizations. The Mabel Elliott class named for her is still in existence.

Dr. Elliott had an unusual interest in the better things in the community. He was particularly concerned with youth and their activities. He was a regular attendant at school and college sports.

Dr. Elliott was an outstanding pastor. He was a Christian gentleman of the highest order.

Two of his children, still members of this church, are now highly respected citizens of this community. Edith Elliott Kuhn is on the staff at Illinois Wesleyan University. Dr. J. N. Elliott is an outstanding physician practising here in Bloomington.

On April 8, 1917 Dr. Elliott requested that Session call a congregational meeting. He had decided to accept the position of Secretary for Home Missions for the Synod of Illinois outside of Cook County.

The congregation at its annual meeting expressed regret at Dr. Elliott's leaving and voiced deep devotion and sincere appreciation of his splendid work among us during the past six years.





W. B. HINDMAN, D.D.  
1917—1921

## CHAPTER X

### Dr. William Blake Hindman

On June 20, 1917 a call was extended to the Rev. William Blake Hindman of Worthington, Ohio. He accepted the call and began his ministry in September. Mr. Hindman, now Dr. Hindman, was only 30 when he came to our pulpit. He was forceful and energetic.

He came to our church at a time when it had been accustomed to depend largely on a few big givers. He made a real contribution in teaching our members the necessity of consecrated and sacrificial giving. It was under his leadership that the Forward Movement Plan was carried out in 1920 and \$20,000.00 spent on the purchase of a new organ, re-decorating the church, etc.

Mr. Hindman came to us at the time of World War I. He, "*feeling it to be his patriotic duty to offer his services to his country*," informed Session on June 24, 1918 that he had made application for appointment as Chaplain in the army or navy. Members of Session informally expressed their approval. On September 20th Session unanimously recommended to the congregation that Mr. Hindman be granted a leave of absence to take the Chaplaincy training. The war having ended on November 11th he was back in attendance at Session meeting on November 25, 1918. He had, too, failed to pass his physical examination.

It was during Dr. Hindman's pastorate that Bethel Mission, previously under German Baptist auspices, came under the Presbyterian jurisdiction. This is now Western Avenue Presbyterian Church.

Our Session on June 2, 1918 dismissed thirty-four persons *"who wish to withdraw from our church and the Bethel Mission on W. Locust St. into a regular Presbyterian Church, the organization to be effected June 30th, 1918 under the direction of a com. composed of Rev. Hindman, Rev. Vernon and Rev. Abraham appointed by Presbytery for that purpose."*

The newspaper account concerning the organization, naming the Bethel Mission, reports that

*"The Mission was under the direction and guidance of the Second Presbyterian Church, and certain members of the latter congregation were most active in promoting the mission. An organized Sunday School has been carried on there for some time, and periodical preaching services by Rev. Mr. Oesch were also held. Messrs. W. E. Protzman and J. N. Hilton were most energetic in carrying on the mission work in connection with Mr. Oesch."*

Messrs. Oesch, Protzman and Hilton were all former members of our church, the latter two having also been elders. Several of the Protzmans are still in the Church. Mrs. Léslie Ernst is a daughter and Grace Stappenbeck, of our Church staff, is a granddaughter of Mr. Hilton.

The New Era Movement in the Presbyterian Church also occurred during Dr. Hindman's pastorate.

Dr. Hindman resigned from our pulpit effective December 1, 1921 to accept the pastorate of the Presbyterian Church at Aurora, Illinois. He is now retired, living in Pennsylvania. He is the only living former pastor of this church. He comes from a family of ministers. His father and grandfather were ministers. His brother, Ralph B. Hindman, is pastor of the First Presbyterian Church in Buffalo, New York.



The Men's Brotherhood Bible Class on Sunday, February 7, 1921.  
Attendance that day was 107



CHARLES T. BAILLIE, D.D.  
1922—1929



## CHAPTER XI

### Dr. Charles Tupper Baillie

On April 3, 1922 a call was extended to Charles Tupper Baillie, pastor of the Presbyterian Church of Plattsburg, New York. He accepted the call.

On October 8, 1924 the congregation voted to raise \$15,000.00 to retire indebtedness; \$8,300.00 of which had been incurred in connection with the purchase and repairs on Manse; \$2,500.00 on repair of memorial windows; \$500.00 to purchase a new furnace; accumulated indebtedness \$3,100.00 and accumulated interest \$550.00. The Manse, which was located at the Southeast corner of Washington and Kreitzer, was purchased for the use of the Baillies and has since been sold.

It was during Mr. Baillie's pastorate that we celebrated our seventieth anniversary. This took place on April 12, 13, 14 and 15, 1925 and combined with a meeting of Synod. Four former pastors; viz, Drs. Henry K. Denlinger, Frederick W. Hawley, J. N. Elliott and William Blake Hindman, returned to participate in the program; also the Rev. George Sutton, former Y. M. C. A. Secretary and member of our church. There was special music, including an organ recital by Mrs. James Reeder, marking her Twentieth Anniversary as our organist. Henry W. Capen spoke for the Younger Generation. Charles L. Capen presented the Historical Sketch of the Second Church.

The congregation met on December 16, 1925 to "*consider the closer co-operation between this church and the First Congregational Church.*" A committee was authorized to confer with a similar committee from the First Congre-

gational Church to consider *"the feasibility of a union or consolidation of the two churches and report back its findings and recommendations to this congregation."*

On December 21, 1927 Mr. Baillie

*"reported that the contemplated plans for merging the 1st Congregational Church with our 2nd Presbyterian Church had been consummated, that more than one hundred (100) of their members desired to unite with our church and that our trustees had unanimously decided to employ Rev. Mr. Breen for half his time to assist our pastor in his work, his salary of \$1,800.00 having been more than covered by subscriptions made by members of the Congregational Church."*

On January 30, 1928 a list of 124 members of the Congregational Church was presented for membership with a statement that more were to be added later.

When Dr. Baillie resigned his pastorate here, on April 22, 1929, Session designated the Rev. Frank L. Breen officially as Associate for Educational Work and instructed him to spend a larger part of his time with the Sunday School. Mr. Breen resigned from this position on November 23, 1931 to devote his full time to the work of the Western Avenue Church.

At Session meeting held February 28, 1927, a letter from the Board of Sustentation and Ministerial Relief was read explaining the proposed Service Pension Plan and the campaign to raise \$15,000,000.00 in the church at large. This amount was necessary to establish the proposed Pension Plan.

*"Mr. Ramseyer was, on motion, also appointed by Session to represent our Church and Session in the appeal to be made this spring."*

Perhaps I should explain that I was absent from this meeting. Suffice it to say, the Second Church raised and contributed its quota.

During his pastorate here, Illinois Wesleyan University conferred the honorary degree of Doctor of Divinity on Mr. Baillie.

Dr. Baillie resigned June 15, 1929, so that he might accept a call to the Fullerton Avenue Presbyterian Church in Chicago.

Dr. Baillie was an outstanding preacher, highly educated and a great reader. During his stay here Miss Parham, then Librarian of the Withers Public Library, said he remained consistently the largest user of the library facilities. He read widely but his sermons were not bookish. They were always eloquent and appealing. His was an outstanding pastorate.



We learn to love Jesus and to mold our lives in His way



Sunday School lessons that never grow old



## CHAPTER XII

# Sunday School

Doubtless some form of Sunday School or Bible School has been in existence since the organization of the Church. The McLean County Directory for 1859-60 lists our Church with the Rev. Alfred Eddy, Pastor, and Gilbert Thayer, Superintendent of the Sunday School. We know, therefore, that there was a Sunday School as early as 1859. This directory shows that Gilbert Thayer was city Superintendent of Schools and that his address was 23 E. North (now Monroe) Street. The only other early reference that I have been able to find is in the minutes of the Congregational Records on June 30, 1867. J. W. Compton is then listed as Superintendent of the Sabbath School. Rare references are found in later Congregational and Session minutes. However, these are too brief to have historical value.

Consequently, the facts with reference to the early years of our Sunday School have come from people whose memories of this Church go back thru the years. Many have contributed. In addition to those mentioned in the Foreword, Mrs. Edith Muxfeld and Mr. Lee McClure have been especially helpful in collecting this information.

Reference will be made to the infant class taught by Miss Kate Hamilton in the chapter on Women's Work. Earlier this class had been in charge of Mrs. B. P. Marsh. Mrs. C. J. Northrup assisted. In the old Church this group met in the basement. When the present building was completed, Miss Hamilton met with her group in what is now the Presby-Wed room. Later Mrs. C. C. Marquis and her daughter, Miss



Laurastine Marquis, assisted. They took charge when Miss Hamilton retired. Mrs. B. S. Green played the piano.

Other early teachers in the Sunday School were: Mrs. Louis Howard, Mrs. Lottie Stevenson, Miss Grace Cheney (now Mrs. J. F. Wight), E. M. Hamilton, T. J. Williver, Dr. Robert Conover, Dr. Richard Edwards, J. Dickey Templeton, Miss Julia Scott (now Mrs. Vrooman), Jennie Thompson, Miss Florence and Miss Ellen Edwards.

Minnie Saltzman (later Stevens) taught a class of girls, afterward taught by Frances Perry. Miss Flora Jones also taught a class of girls after they came from the infants class. When Miss Jones married, Mrs. Marsh became the teacher. So far as possible boys' classes were taught by men.

At that time there were no promotions. The teacher and class stayed together from the grades thru high school. The entire Sunday School, except for the infant class, met together for the opening and closing exercises. It afforded an opportunity for all to become acquainted and generated a friendliness recalled with pleasure by those then in the Sunday School.

Early in the century, probably in about 1905 or 1906, a Sunday School Orchestra was organized. Its members included Charlotte Nelson, Chalmers H. Marquis, DuBois Marquis, and Lewis Kessler, violins; Louise Kessler, cello; and Frances Kessler, piano. The orchestra was under the leadership of Miss Nelson, who was a niece of Charles L. Capen. It played for the opening and concluding exercises of the Sunday School, when all classes met together in the Sunday School Room, now the Fellowship Room.

There was singing too. Henry Blackford was the chorister. Mr. Blackford resigned in July, 1912. Roy Atkinson was then appointed. Mr. Blackford later served as song director for the Men's Brotherhood Bible Class.

Special gifts at Thanksgiving and Christmas is not a recent idea. The annual report of the Woman's Home Missionary Society for 1882 says,

*"at the suggestion of the Sunday School Superintendent, Mr. Compton, the scholars and teachers brought Christmas offerings of money, fuel, provisions and clothing. Instead of being the*

*recipients, as formerly, they verified the truth that it is better to give than to receive, gaining for themselves the enjoyment of making happy some whose hearts were tried for the lack of those things which God had put into the hearts of these generous teachers and scholars to give."*

There were classes in addition to those within the Church building itself. The Stevensonville Mission School was organized in 1894 with Mr. George Knapp as superintendent. The teachers met at the Church on Sunday afternoons. From here they were taken by a horse-drawn hack to the Mission School. Included among these teachers were Henry Blackford, Mrs. T. J. Williver, Miss Grace Cheney (now Mrs. Wight), Miss Jennie Thompson, and C. C. Marquis. This activity was later abandoned. Sale of the Stevensonville Chapel was authorized on December 1, 1897.

There was also a class for Chinese men employed in local laundries. Chan Pon, one of their number, was a popular speaker before many Church meetings. Mr. John M. Murray, father of our A. M. Murray, was superintendent. Among the teachers were Mrs. Mary Dubois Marquis, Mrs. B. P. Marsh, and Miss Jennie Thompson. Mr. Murray was greatly loved and respected by the Chinese. He was the recipient of many gifts from them. They recognized him as a warm personal friend, and looked to him for advice and help. They came to him in trouble. A number of people who well recall the facts testify as to the outstanding work Mr. Murray did with these people. One informant tells of seeing these Chinese walking, single file and in their native costume, out to Mr. Murray's home on East Douglas Street. Mr. Murray also invited them out for meals.

Mr. Murray was otherwise active in the Church. With Henry Capen, C. J. Northrup, O. A. Shaw, and R. F. Evans he served as usher. He also was Sunday School Treasurer. Mr. John M. Murray's father had been a Presbyterian minister and professor of Ancient Languages at Washington and Jefferson College in Pennsylvania. Both Mr. Murray and Mr. Dinsmore were born in West Alexander, Pennsylvania. Consequently they were friends before Dr. Dinsmore

came to Bloomington. Mr. Dinsmore, as a boy, delivered milk to the Rev. Mr. Murray's home in West Alexander.

At the congregational meeting on January 24, 1894, Mrs. Charles Robinson reported for the Southeast Mission Sabbath School, indicating an apparent additional outside activity.

Classes were sometimes held in the homes of members. Mr. A. M. Murray recalls going with other pupils to the home of Dr. Richard Edwards for Bible study. The Apostles Creed and the Shorter Catechism were also so taught.

A Sunday School was organized in Bethel Chapel in 1916. It later became Western Avenue Church as elsewhere reported.

I wish it were possible to list all who have served the Church as Superintendent of the Sunday School. But that information is not available. J. W. Compton has been named. Others who served are: R. F. Evans, F. Y. Hamilton, J. Dickey Templeton, Dr. Richard Edwards, C. E. Rowcliff, C. C. Marquis, Prof. George H. Howe, George A. Washburn, Charles D. Guy, Mrs. Harry E. Riddle, Chas. J. Huxel, and Ralph Osborn. Mr. Washburn apparently holds the record for length of service, twenty-five years. Mr. Marquis also served for a long time. From 1939 to 1942 there was no superintendent. A committee of four persons acted instead. Mr. Osborn, the incumbent, has been superintendent since 1949. Mr. C. J. Northrup long acted as assistant superintendent.

Among those who were secretaries of the Sunday School are: E. M. Evans, Carl Messick, Lee McClure, Charles S. Kirkpatrick, Ralph M. Green, A. M. Murray, C. O. Hamilton, and C. H. Marquis. Oldtimers will recall the faithfulness of Miss Emma Onstott in keeping the Sunday School records.

Treasurers during the last twenty-five years include Miss Bess Cash, Miss Ella Robb, and Miss Louise Muxfeld. Miss Muxfeld has been treasurer since April 1, 1944.

By way of contrast, the average attendance in 1889 was 300. The total of collections for the year was \$315.55, with an average per Sunday of \$6.065. The Church School enrollment has grown from 391 in 1931 to 1,114 in 1954. The average attendance in 1936 was 203. In 1954 it was 600.



The School, as well as the Church, has shown a gradual growth since Dr. Martin's coming in 1930.

On January 1, 1948, we changed to the Youth Budget Plan. The Youth Budget includes all persons from 3 to 23. Pledges cover Bible School, Church, Youth Societies and Benevolences. In 1955 seven hundred envelopes were issued. For some years our Church has been among the top ten in the amount of our youth budget for the entire Presbyterian Church U. S. A. For the year 1954 we ranked fifth in the Church with a Youth Budget of \$10,295.87. Of this amount \$4,183.00 went to benevolences. Adult classes either give thru a loose collection or make pledges. College people from out of the city are not given envelopes.

A number of classes have been organized carrying special names. The Men's Brotherhood Bible Class and Mrs. Robinson's class have previously been mentioned. There was also the New Eras Class taught by Miss Florence Edwards.

Then too there was the Friendship Class taught at one time by Miss Jennie Kidd. It was the outgrowth of the class taught in the Old Church by Mrs. G. H. Read. Members of the Friendship Class still in the city are Miss Carrie Bishop and Mrs. S. F. Kessler.

The Mabel Elliott Class was started during the ministry of Dr. J. N. Elliott. Mrs. Elliott was the teacher until her death. Succeeding teachers have been Mrs. Elizabeth Cash, Mrs. Mattie Wickoff, Miss Mae Steele, and Mrs. Flora Henninger. Twenty-one members attended a reunion of this class at the home of Mrs. Wikoff in September, 1955. Mrs. Wikoff is now 84. She passed away in the spring of 1956.

The Tuckabatchee Class was organized in 1920. Mrs. Kathleen Marquis has been teaching this class for some twenty years.

The Presby-Wed Class was organized in 1938 with Mr. Carl Vrooman as teacher. Miss Bess Hibarger, his successor, has taught since 1940. Over six hundred different persons have been members of the class over the years.

Mr. Leslie D. Park has had a large class for several years. Miss Bernice Frey and Mr. Dwight Bracken have also taught young people's classes.

Mrs. W. E. Protzman made an unusual contribution as superintendent of the Home Department for the period of

some 31 years. She visited the sick and the shut-ins taking lesson materials and cheery greetings in her monthly calls. In February, 1938, for example, she reported 288 as having studied under the Home Department. Of these 103 had died; 45 had removed from the city; and 21 had transferred to the main Sunday School.

In September, 1944 Miss Gertrude Marquis became our Director of Christian Education. She has been most diligent and capable in promoting the Church School. The School has certainly increased in effectiveness as well as numerically. The high quality of work done has doubtless helped to increase attendance. Currently our enrollment approximates 1,125 with an average attendance of a little over 700. It commences to look as if our new educational building will be taxed to capacity by the time it is built.

The Faith and Life Curriculum, published by the Board of Christian Education of our Presbyterian Church, U. S. A., is used as our course of study. We have an excellent corps of volunteer teachers. Would that it were possible to name them and to give an appropriate expression of appreciation for the work done by each. Suffice it to say that they together constitute a splendid team which is doing a great work here in Second Church.

We also have a library of approximately one thousand volumes. It has particular value for the Sunday School, but was bought for the use of the whole Church. It has been carefully planned and selected; including study books, reference works, fiction, devotional literature, etc. Beginning with the nursery and running thru each class, young people, parents and teachers, it provides for every age. The books have all been carefully catalogued by Miss Louise Muxfeld.

It is indeed unfortunate that records of the early years of the Church School are lacking. But of this we are convinced — the influence of that school has been written indelibly into the lives of the generations that have come and gone since June, 1855. We believe that the cause of Christ has been advanced thruout the earth. We are indebted to those who have served so well. The excellence of our present program for Christian Education is due, in no small part, to the fact that they builded well in those early years.



## CHAPTER XIII

# Buildings

The group continued to meet in Major's Hall for approximately two years. But they early considered plans for a home of their own. On January 14, 1856 "*on motion it was ordered that the board of Trustees examine & report to the Society in relation to purchase of a site for the church edifice proposed to be erected by the Society.*" A committee was appointed "*to Report a form for subscriptions for church building.*" The meeting adjourned to reassemble in two weeks.

They did meet "*at Major's Hall on Monday Evening, Jany. 28, 1856.*" "*Messrs. S. B. Hance & S. P. Morehouse were appointed as committee to act in concert with the Trustees in selecting a site for church edifice with instructions to recommend some locality at the next meeting of the Society. Messrs. Eddy, S. P. Morehouse & Brier were appointed a committee on plans for church edifice.*"

It is of interest to note in passing that at this meeting an amendment to the constitution that, "*The name & style of this society is hereby changed to that of the Second Presbyterian Society of Bloomington,*" was rejected, "*Ayes, 4; Noes, 5.*" Statutory incorporation — formal Statement of Election of Trustees of The New School Presbyterian Society — was placed of record in the Recorder's Office, February 14, 1856, in Book 27 of Deeds, page 221.

On January 31, 1856 "*The Committee for Church reported favorably to accepting the ground proposed to be donated by Messrs. Allin, Davis & Flagg which report was accepted and adopted unanimously.*"

*"The Trustees were instructed to accept said donation on the part of the Society & to negotiate for the purchase of the James Allin interest."*

On February 11, 1856, a committee on plans of church building and mode of subscription, consisting of W. F. Flagg, S. P. Morehouse, A. Eddy, S. B. Hance and Geo. O. Robinson was given *"full power to fix upon a plan for church building and mode of subscription or if they see fit to refer the subject to a meeting of the society."*

David Davis, William H. Allin, and William Flagg (together with their respective wives), by deed dated September 30, 1856, recorded December 1, 1856 in Book 29 of Deeds, pages 587-8 for \$1.00 and other valuable considerations, conveyed the North portion of the premises now occupied by our church to James H. Robinson, Elihu Rogers, and Sylvanus B. Hance and their successors in office, Trustees of the New School Presbyterian Society in Bloomington. The South portion of the ground on which the church stands was conveyed by deed dated February 17, 1858, recorded September 9, 1858 in Book 35 of Deeds, page 16, from Elihu Rogers and Hannah, wife, to Elihu Rogers, Henry Spencer, ————Washburn, Trustees of New School Presbyterian Society of Bloomington and successor in office for a consideration of \$600.00.

The Society was anxious to get on with the building of a new church. Construction of it was in progress on the above lot when the Panic of 1857 struck and stopped the work. It was so severe that the very existence of the church was threatened.

Mr. John W. Evans, the builder, recalls in a note written 38 years later that

*"About this time in Mch 1857 we were beginning to clear away the wreckage of a hard winter to begin the work of finishing the original church, the walls having stood as silent monitors over the town, without roof or windows from early December until now."*

But the work was finally completed. Mr. Hasbrouck quotes from an article in THE PANTAGRAPH describing the new church as

*"Standing on the east side of East Street between Jefferson and North (now Monroe) Street. It is of Bizzantine or Romanesque architecture, built of brick. Its dimensions are 82x46 feet, exclusive of the projection for the tower. The audience room is 70x43 feet in the clear, with a gallery at the opposite end from the pulpit. There are 90 'slips' or pews. Five large windows light the building by day. A handsome gilt chandelier of 15 gas burners suspended from the center illuminates the place at night. The entire cost of the building is \$15,000.00."*

The cost in modern dollars sounds small but it was a real burden to the young congregation. Dr. Dinsmore recalls that the Panic of 1857 placed a heavy burden on the struggling group.

*"Nothing but the faith, courage and self-sacrificing spirit of two or three men, who became personally responsible for the debt, saved the church from falling under the hammer of the Sheriff."*

It was twenty-seven years before the church was fully paid for.

But as Dr. Dinsmore wrote:

*"When once the congregation was housed in its own building, it grew rapidly and continued to do so under Mr. Eddy's ministry. . . . Mr. Eddy was in many respects admirably suited to the work he had to do here. He was attractive as a preacher, genial as a man, . . ."*

In 1871, during the second year of Dr. Dinsmore's pastorate, a manse was built to the North of the church at a cost of \$4,000.00. It was remodelled and enlarged in 1884.

At a congregational meeting, held on March 10, 1873, a new church was suggested as the first order of business. On motion by M. L. Moore, the congregation voted, *"That a committee of five be appointed to raise this subscription of \$30,000.00 and that said committee consist of: I. R. Krum, Henry Capen, B. F. Hoopes, Luman Burr, and J. Y. Calhoun."* On March 17, \$24,000.00 was reported as having been

subscribed. By March 24th, \$25,000.00 was reported and sale of the present church property suggested. On April 14, the minimum of \$30,000.00 having been pledged, seven different locations were suggested. They were voted on at a meeting held April 21. On April 28, a site was agreed upon and the trustees authorized to close the contract with Conover and Smith. Then the record becomes ominously silent. One cannot but wonder why. Was it due to the fact that the crash which started the Panic of 1873 occurred in September of that year? In any event a new church was not built at that time.

Dr. Dinsmore in his Historical Sketch does report that extensive alterations and enlargements to the existing building were made in 1877, thereby doubling its capacity.

But the time again arrived when the need for a new building was brought to the attention of the congregation. At a congregational meeting on June 6, 1889 Dr. Dinsmore urged that immediate steps be taken looking toward a new church building even if it took 3 or 4 years before it could be completed. A motion carried unanimously directing the appointment of a soliciting committee to procure funds for the purchase of grounds on which to build a new church, the committee in co-operation with the Trustees then to select and purchase such grounds.

On March 9, 1892 the Trustees were authorized to select a suitable lot to which the "parsonage" could be moved. A lot was purchased and manse moved to the Southwest corner of Washington and Clinton Streets, where it still stands. It has, of course, long since been sold.

On February 15, 1895 after Dr. Kane had come as pastor, a meeting of all the officers of the church was held. They determined on a congregational meeting for March 5, and recommended that immediate steps be taken to erect a new church at a cost of not to exceed \$50,000.00; subscriptions to become binding when \$30,000.00 had been subscribed. The meeting was held and the recommendations were accepted by an "*enthusiastic audience.*" Appropriate committees were named. At the congregational meeting held January 27, 1897 the report of the building committee was accepted with commendation and appreciation for the com-



pleted structure. The congregation expressed its "*satisfaction with the admirable and convenient arrangement of the building.*" Dr. Kane "*expressed his gratification that we were able to hold the annual meeting in our new church.*"

On January 7, 1920 a congregational meeting was called to bring before the congregation "*a Forward Movement Plan which had been considered by the various officers of the church.*" It was explained that this would require about \$20,000.00 to be spent for a new pipe organ, redecoration of the church, etc. This was done during Mr. Hindman's pastorate.

In 1939, under Dr. Martin's pastorate, approximately \$66,000.00 was raised and expended on the church building. Included in this work was the re-arranging of the Sanctuary, removing the big lifting doors at the back, closing balconies, lowering the ceiling, and treating the back walls of the Sanctuary with accoustical material, correcting the acoustics which had been a problem ever since the church was erected. The chancel was rebuilt, a new organ screen installed, and remodeling done, which now provides for the Youth Choirs. New rooms were provided for offices and classrooms. What was previously the office was built into a small Chapel. The building in general was cleaned, revamped and redecorated.

The work on this remodeling program began June 21, 1939 and was completed in January, 1940. The program of rededication continued from January 7th thru the 14th, 1940. Dr. Martin spoke each Sunday morning. The Act of Rededication used on January 7th was the same as the dedication used December 13, 1896. Dr. Baillie spoke Sunday evening, January 7th, and Dr. George A. Frantz of the First Presbyterian Church of Indianapolis spoke on the following Sunday evening. Dr. Henry Greist, of Point Barrow, Alaska was the special speaker for the five missionary societies on Wednesday afternoon. Dr. Hawley spoke at the Thursday night dinner given under the auspices of the Men's Club.

As this is written we are well toward our goal in a drive for \$750,000.00 This will be expended in the construction



of a modern educational building, making some changes in the Sanctuary and installing a new Aeolian-Skinner organ.

Our Bible school has completely outgrown present quarters. As a temporary measure we are using the Jefferson School building but this cannot continue and in many respects is unsatisfactory.

This campaign for a large amount of money is noteworthy in that it is being done without the help of a professional money raising agency. Under the able leadership of the pastor, Dr. Harold Martin, and in the spirit of prayer, consecration and, above all, dependence on Divine Aid, we shall succeed.



The Session, with their wives, enjoy a garden party at the Ramseyer home during the summer, 1931

## CHAPTER XIV

# Women's Work

Early congregational and sessional records are brief and give little detail. This may explain, at least in part, the fact that they are silent so far as women's work is concerned. Moreover, one hundred years ago they were not granted the right to vote in congregational meetings. Item 3 of the Articles of Faith and Covenant provide that "*All male members of the church and all who contribute regularly for the support of the gospel in said society shall be qualified to vote in its meetings.*"

The women of Second Presbyterian Church have, nevertheless, played a very important part in the history of the church. Not only have they cared for the well being of its members on many occasions and the physical church property under their care, but to them also must be given much credit for the broadened outlook which has taken the fruit of their labors to the far corners of the earth. Their activities have been legion. They have been carried on under many names and in many forms but to one purpose; i. e. to carry out the mission of the church and to co-operate in carrying out and implementing the suggestions coming from the Boards and Agencies through which the Presbyterian Church, U. S. A., operates. We honor these women who have labored so valiantly.

Very shortly after the church was organized in 1855 in Major's Hall, the women began their efforts to raise money for the new church building. In the Bloomington PANTAGRAPH of July 21, 1857, we read the announcement of a festival to be held in Major's Hall for the benefit of the

church. The paper of July 23, states that the "*women are making assiduous arrangements and evince a commendable zeal by their efforts to raise money to be expended upon the interior of their beautiful church.*" The success of their project is noted on July 24th for "*Major's Hall was pretty well filled.*"

One of the names outstanding in the early work of women in this area is that of Mrs. Margaret D. Templeton. She was the daughter of the Rev. J. H. Dickey, a Presbyterian minister. Her brother, Judge T. Lyle Dickey, was well known in early Illinois history. He was a member of the Illinois Supreme Court. Her husband, the Rev. S. M. Templeton, was a Presbyterian minister and pastor of the Delavan, Illinois church at the time of his death. Following her husband's death, Mrs. Templeton moved with her family from Delavan to Normal in 1868 and later to Bloomington. She joined Second Presbyterian Church on October 30, 1872. The missionary zeal of this family was carried down through the children, J. Dickey Templeton and Margaret Templeton. They, too, were for many years active members of this church. The Templeton family placed more than one thousand missionary books in Withers Public Library, the Delavan Public Library, and the Library of Illinois State Normal University.

On December 9, 1873 the Women's Foreign Missionary Society of Bloomington Presbytery was organized in Peoria with Mrs. M. D. Templeton as President. Sixteen societies were organized in the area during her three-year presidency. One of these organization meetings took place on December 15, 1873 when the ladies of Bloomington and Normal met for the purpose of organizing a society auxiliary to the Foreign Missionary Society of the Presbyterian Church. Mrs. Rhea, formerly missionary to Persia, was present and gave a short address concerning the work and manner of the organization. It was decided to organize separate societies in each church.

The women of Second Church organized and elected President, Mrs. G. H. Read; Vice-President, Mrs. Robert Conover; Secretary, Mrs. J. W. Compton; and Treasurer, Mrs. Mary D. Marquis.

Mrs. Read was the wife of G. H. Read of the Read Hardware store. Both Mr. and Mrs. Read were active in the temperance movement. Mrs. Read was connected with the W. C. T. U. from the time of its organization in 1874. Frances E. Willard and many others of prominence in the temperance movement were always welcome guests in the Read home. Mr. Read served as Trustee in this church. Mr. and Mrs. Read were the parents of Harry Read, long an active member and an elder in this church. His children are William G. Read, the third generation to carry on the hardware business in that name, Eleanor (Mrs. J. J.) Wetzell, both now members of this church, and Mary Elizabeth (Mrs. Robert) Baldwin.

Mrs. Conover was the wife of the Rev. Robert Conover, Presbyterian minister who, with the assistance of his wife and other teachers, operated a school for young ladies from 1856 to 1875. Later they removed to Towanda where he served the Towanda Church for nearly twenty-two years, as stated supply. After that he served the Lexington church, moving back to Bloomington in 1898. Mrs. Conover was active in both the local missionary society and in the Presbyterian. Mr. and Mrs. Conover died in 1908 within twenty-four hours of each other. They left their estate of approximately \$8,500.00 in equal parts to the three Boards of the Presbyterian Church of the U. S. A. — regarding their property as a loan from God to be used and disposed of to His Glory.

Mrs. Compton was the wife of J. W. Compton. Her father, the Rev. J. C. Hanna, was a Presbyterian minister. Mr. Compton was active in business here. Among his interests was the J. W. Compton Company, operating an abstract and loan business. He was active in the church, and Superintendent of the Sunday School. For fifteen years prior to his death he served as elder.

Mrs. Marquis, about whom more appears in another chapter, was the mother of Laura Betta (Mrs. B. S.) Green, Dr. W. S. Marquis, F. D. Marquis and C. C. Marquis. She died in 1910 at the home of her son, Dr. William S. Marquis, in Rock Island.

The first meeting of the society reports a fair attendance. Eighteen were present. Originally the programs consisted



of assigning one lady a subject one month in advance. She would then prepare an essay to be read to the group. The annual report in 1885, twelve years later says,

*"This we would not now think the best method of increasing interest and adding to our membership. We have learned from experience, that in order to have a live missionary meeting everything must be short, to the point, and with as great a variety as time will admit."*

Substantial amounts were given to missionary causes.

In 1885 the officers were Mrs. Dinsmore, president; Mrs. Marsh, vice-president; Mrs. Krum, recording secretary; Mrs. Henry Capen, treasurer; and Mrs. Winchester, corresponding secretary. Money was raised by giving suppers and soliciting members in alphabetical order. There was a praise service at the end of 1885 when the opening of envelopes, with appropriate exercises, netted an additional \$113.50. The report closes with the question, *"Are we women of this privileged land awake to our responsibilities, to our duties, to our privileges?"*

Miss Melinda Rankin, a pioneer in missionary work, must have been a great inspiration to the women of our church. In 1875 she moved to Bloomington where her nieces, Mrs. George F. Dick and the Misses Kimball resided. She remained here until her death in 1888. Fifty years of her life had been devoted to Christian work in Kentucky, Mississippi, Texas, Alabama, and Mexico. She gave twenty years to Mexico, building educational institutions and teaching. Commenting on her work, the 42nd Annual Report of the Board of Foreign Missions says, *"This church will not forget that in Monterey the very first standard of Presbyterianism was reared and that by a courageous and self-denying woman."* She was the author of TWENTY YEARS AMONG THE MEXICANS. She kept her membership in the church which she organized in Mexico. She was buried from Second Presbyterian Church, December 8, 1888. To be noted in the General Reports of the Presbyterian Church, U. S. A., under specific endowments is the Melinda Rankin Fund of \$5,000.00.



When the Foreign Missionary Society of the Presbyterian Church, U. S. A. found itself unable to care for much of the work to be done in the newly opened areas of the South and West, the women were called on to take over the responsibility for educational and medical work. As a result, the Women's Board of Home Missions was organized in 1878. The first meeting of the Women's Home Missionary Society of Bloomington Presbytery met in Onarga April 12, 1883. Mrs. M. T. Scott of our church was chairman. Among the officers elected were the following from our church: Mrs. M. D. Templeton, Vice-President; Mrs. M. T. Scott, Corresponding Secretary; and Mrs. J. W. Compton, Recording Secretary. The names of other women from Second Church who soon followed as officers include Mrs. S. N. King, Mrs. Charles W. Robinson, and Mrs. T. J. Williver. Miss Frances Perry is listed as Superintendent of Young People's Work in 1905.

The local Women's Home Missionary Society was organized here in 1881 with Mrs. S. Noble King as President. She was unable to serve a second year, *"because of inability to cover the long distance from home in inclement weather."* Included among the officers that second year were Mrs. Sudduth, Mrs. H. Allin, Mrs. Withers, and Mrs. Lyman Ferre. Each woman was responsible for visiting homes in her district and reporting their needs. On occasion they cared for families other than our own church families, saying *"they were not so narrow that they could not see beyond their own borders."* Their first outside field was Utah. A barrel of clothing was sent there. They were also interested in work among the Indians.

Membership approximated one hundred, each paying annual dues of fifty cents. Included in the membership were Mrs. Adlai E. Stevenson, Mrs. George F. Dick, Mrs. Henry Capen, Mrs. G. H. Read, Mrs. Eversole, Mrs. Ela, Mrs. Templeton, Mrs. D. Funk, Mrs. Withers, Mrs. Luman Burr, Mrs. McNulta, Mrs. Rowell, Mrs. M. T. Scott, Mrs. Giles Smith, Mrs. Hanna, Mrs. I. R. Krum, Mrs. Perry, Belle F. Goudy, and Mrs. Sarah Read. Men could qualify as honorary members by paying dues. Among those who so qualified were G. H. Read, L. W. Capen, and I. R. Krum.

In addition to contributing money to the Sunday School and similar agencies, the society distributed Christmas baskets locally. They also made quilts and carpets. They made a carpet for their meeting place in the old church. The generosity of Mrs. Withers is the subject of comment in the early minutes. Our local society provided the salary for Miss Hartford in Utah for the first two and one-half years in 1883-6. *"In 1886-7 Miss Elizabeth Craig's name appears in our books as teacher in New Mexico. Payment of her salary, excepting one year, continued to 1908."* Actually her support was continued until 1926.

At the annual meeting of the congregation on January 24, 1894, Mrs. S. N. King reports for the Ladies Foreign Missionary Society and Mrs. Charles W. Robinson for the Southeast Mission Sabbath School and as President of the Home and Foreign Missionary Society. Likewise, there is noted a report by Mrs. H. D. Spencer, as President of the Women's Church Furnishing Society. The nature of these reports is not indicated. One wonders, however, if the latter Society may not have looked forward to providing furniture for the new church.

Union meetings of the Women's Foreign and Home Mission groups were sometimes held. In April, 1894 a new organization was formed. Its constitution states that, *"it shall be called the Women's Missionary Society of the Second Presbyterian Church."* Contributions in 1895 include boxes to Miss Craig in New Mexico and to Freedmen's Society, particularly in Arkansas, and financial assistance to Mr. Tracy in India in 1901.

Frequent mention is made in the minutes of the Society to reading letters from Dr. Bradford. Dr. Mary Bradford, of Selma, near Lexington, was born of Presbyterian parents. She was graduated from Illinois Wesleyan. The first medical work for women in Persia (now Iran) was begun by her. Her work among cholera victims in Tabriz, a city of over 120,000, when she was the only doctor, was given high praise in a Chicago paper. Harriet Pease, our missionary now stationed in Tabriz, is located near the site of Dr. Bradford's work and has heard many references to her work.

In September, 1895 Mrs. Adlai E. Stevenson told of visiting stations in Alaska. She gave the ladies a "Map exercise" on Alaska. She said that all the visitors on the trip were so interested in the work there that they left a donation of \$230.00 at Sitka.

The women of the church were saddened by the death of Mrs. Sarah B. Withers; but her will, probated January 11, 1897, was an inspiration to them because of her generosity. A farm sold under the provisions of her will established the "Sarah B. Withers Scholarships" now administered by our National Board. Some of the income from this assists students at Warren Wilson Junior College.

By her Will Mrs. Withers also devised to the Trustees of the Second Presbyterian Church of Bloomington, Illinois and their successors in office, land on West Locust Street, Bloomington, Illinois where the Jessamine Withers Home is located "*in trust to found and establish therein and thereon and to maintain a home for aged and indigent women to be called The Jessamine Withers' Home.*" The Trustees are further given full power "*to use such means as in their judgment will best carry out the above design.*" She also gives additional land to the Trustees "*for the purpose of more fully carrying out and more amply supporting and endowing the trust specified in the first clause of this Will.*" The first clause of the Will is that which establishes the Jessamine Withers Home as above.

In addition to the foregoing, she devises other real estate to the Trustees of Second Presbyterian Church and their successors and directs "*that the same be rented, leased, and managed in such manner as to produce the largest practicable revenue and the entire net income so produced to be devoted in the discretion of the said Trustees or their successors, to the relief and aid of the worthy poor of the City of Bloomington.*"

Mrs. George P. Ela was well known for her interest in Women's Work. She was one of the group who came to our Church when the North Presbyterian Church closed. She was credited with a large portion of the success of the campaign which resulted in liberal contributions of money by women toward the original cost of our present church build-



ing. She was an active worker in all phases of women's work.

Mrs. Charles W. Robinson was distinguished as a leader in women's work and especially missionary work in the annals of our church. For twenty-five years she was President of the Synodical Home Missionary Society and served the local organization in the same capacity. For ten years she gave much time and study to the teaching of a class of devoted women in our Sunday School. Her membership in this church extended from January 7, 1887 to the date of her death, July 13, 1923. In October, 1924, following Mrs. Robinson's death, her daughter, Margaret Robinson, presented a library of Mission books to the church. This she frequently supplemented with new titles.

The name of Miss Kate W. Hamilton stands out in the history of Second Presbyterian Church. For forty years she was Superintendent of the Primary department of the Sunday School. Miss Hamilton held many offices and was long active in the Women's Missionary Society. Her missionary interests carried over into her children's groups. For many years her articles and poems appeared in Presbyterian publications. Her best known book PARSON'S PROXY was published in London, many years ago. The influence of her wholesome Christian character is still felt by those whom she taught as well as by those with whom she came into contact.

Through the years the Women's organizations have maintained an active interest in the work of missionaries to whose support our church has contributed. These missionaries include Mr. T. Tracy and A. G. McGaw in India, and Elizabeth Craig, Esther Dehler, Sarah B. Sutherland, Minnie Cook, and others at Embudo Presbyterian Day School, Dixon, New Mexico.

As the membership of the Church increased, in order to encourage interest in the missionary work of the Church among the younger women, and in line with National Church policies, a new organization called the Westminster Guild was organized in 1915. This became a very active group, diligent and successful in raising its missionary quota. Its presidents since 1916 include Miss Jean Hamilton,

Miss Florence Evans, Mrs. W. B. Hindman, Mrs. O. B. Newell, Mrs. Ferne Wakefield, Mrs. Blake Leach, Mrs. William Fink, and Mrs. Harry Riddle. Soon other mission groups were formed.

When on January 27, 1939 the entire women's mission groups of the Church met for a praise service, they included the following:

Woman's Mission Circle...Mrs. F. H. Petrie, *Pres.*  
Presbyterian Guild .....Mrs. R. W. McLean, *Pres.*  
Lena Noble Guild.....Ella Robb, *Pres.*  
Baillie Guild .....Mrs. R. W. Mette, *Pres.*  
Junior Women's Guild...Mrs. John Temple, *Pres.*  
Young Women's Guild...Dorothy Nafziger, *Pres.*  
Around the

World Mission Band...Hazel Jean Sloan, *Pres.*

Moreover, through the years the women of the Church were not indifferent to the claims of the home Church. Commencing in 1899 there were occasional references in the minutes of annual meetings of the congregation to a report by the Ladies Aid Society. Many stories could be told of suppers, dinners, penny lunches, and bazaars held to assist in raising finances for the local Church and of women who gave hours of service in performing these tasks. Sometimes they were called the Ladies Aid and sometimes the Women's Aid Society. Serving for many worthy causes was an important activity. Names remembered by church women are Mrs. J. M. Ranney and Mrs. Andrew Washburn; and later Mrs. George Knapp, Mrs. George P. Ela, Mrs. Mary Dubois Marquis, Mrs. Anna E. Merritt and Mrs. E. M. Hamilton.

By 1916 this group included one organization with four auxiliary sections or circles, with Mrs. E. M. Hamilton, President; Mrs. R. W. Evans, Secretary; Mrs. J. W. Moore, Treasurer; and Mrs. J. H. Burrows, custodian. All day meetings were the order of the day for many years and there is a record of bazaars as late as 1925.

However, in 1930, under the ministry of Dr. Martin, a new organization for all women of the Church was announced, called the Women's League. Names for membership in its circles were no longer to be chosen geographically.



The first President was Mrs. F. H. Petrie. This form of organization was carried on until 1943. The circles at one time carried such Biblical names as Dorcas, Esther, Mary, Naomi and Ruth. The following women served as President of the Women's League: Mrs. F. H. Petrie, Mrs. W. E. Cleveland, Mrs. Charles Hamilton, Mrs. John Good, Mrs. Herman Perschall, Mrs. Harry Blix, Mrs. William Mundt, Mrs. Marguerite Blumenschein, Mrs. Arthur Bienemann, Mrs. E. W. Chrisman, and Mrs. W. H. Stiegelmeier.

Among the many pleasant occasions of this group was one in the nature of a spring luncheon in March, 1941 when Mrs. W. E. Protzman, Mrs. James Reeder, and Mrs. Roy Ramseyer were honored. Mrs. Protzman had completed 25 years of service in the Home Department of the Sunday School and had a perfect twenty-year attendance at Sunday School. Mrs. Reeder had been the church organist for thirty-five years and Mrs. Ramseyer was retiring after twenty-five years in the Church quartet.

In 1943 the decision was made to organize the women of the church in the form suggested by the National Women's Boards of our church. This called for one organization of all the women of the church — so that all might become interested in all the branches of our church work. Mrs. W. H. Stiegelmeier was elected President of the new organization. Two hundred women attended the initial meeting. Since then all efforts in the missionary field as well as local activities have been carried on in the one organization. As the membership has increased, new groups have been added so that today we have a woman's association central organization and eleven circles. Four of these meet in the evening for the benefit of business and professional women and young mothers.

For some years the women have carried on no money-making projects but have engaged in such activities as the care, the upkeep and modernizing of the kitchen, the preparation of meals for our many church functions, sending of clothing and parcels to Church World Service and gifts to our missionaries and mission stations. They have also helped with the church nursery, the home visitation, and

many church and community projects, as well as serving on the Board of Deacons of the church.

Contributions from these groups have steadily increased. The amount for the last fiscal year, 1954, was Missionary Pledges \$3,666.41; Miscellaneous \$363.00; and current expenses \$600.02. The following have served as Presidents of the group:

Mrs. W. H. Stiegelmeier.....	1943-4
Mrs. T. J. Lancaster.....	1944-6
Mrs. Elias Rolley .....	1946-9
Mrs. Russell (Merle) Palmer...	1950 (Deceased)
Mrs. Harry Riddle .....	1950-1
Mrs. J. J. Glass.....	1952-3
Mrs. George N. Wells.....	1954-

Their interest in the Church at large is shown by the fact that many of our women have served as Synodical and Presbyterial officers. Their names are:

*Synodical —*

Mrs. B. P. Marsh, President of the Illinois Synodical Society for Foreign Missions — 1880-1884.

Mrs. Charles W. Robinson, President of the Illinois Synodical Society for Home Missions — 1884-1908.

Mrs. Matthew T. Scott, Vice-President of the Illinois Synodical Society for Home Missions — 1883-?

*Presbyterial —*

Mrs. M. D. Templeton, President, 1873-1875 — Woman's Foreign Missionary Society of Bloomington Presbytery.

Mrs. B. P. Marsh, President, 1878-1890 — Woman's Foreign Missionary Society of Bloomington Presbytery.

Mrs. Ferne Wakefield, President, 1924-1929 — Women's Presbyterial Society of Bloomington Presbytery.

## WOMEN WHO HAVE HELD OTHER PRESBYTERIAL OFFICES :

Mrs. M. D. Templeton	Miss Frances Perry
Mrs. H. H. Conover	Mrs. E. W. Chrisman
Mrs. A. D. F. Compton (J. W.)	Mrs. C. Hayden Foster
Mrs. M. T. Scott	Mrs. W. R. Mette
Mrs. Charles W. Robinson	Mrs. Ferne Wakefield
Mrs. S. N. King	Mrs. Everett Kent
Mrs. T. J. Williver	Mrs. Don Smith
Mrs. F. Y. Hamilton	Mrs. A. P. Kaye
Miss Florence Evans	Mrs. Russell (Merle) Palmer
Miss Laurastine Marquis	Mrs. Wayne Townley
Miss Jennie Thompson	

Through the years our women have been a vital part of our on-going work. More will appear in a following chapter concerning their contributions to missionary work.

Wherever and whenever the opportunity affords, women's work grows and seeks to adapt itself to the ever changing needs of the world. They will continue to carry the Christian Message to the ends of the world.

## CHAPTER XV

# Men's Work

It is unfortunate that there is nothing in either congregational minutes or Session records to indicate what activities men had in the church other than the church organization itself. They did participate actively within its official framework. This is most evident throughout the history of the church.

The earliest reference that I have been able to find which indicates there may have been an organization of men as such, is in the minutes of a Session meeting on January 7, 1897. There had been the effort on the part of the "*Men's Club*" to "*increase the interest and attendance on the Sunday Ev. Service*" and "*requiring a small expense fund to procure extra music &c.*" It was ordered "*that a Sunday Ev. collection be taken for that purpose.*"

The Men's Brotherhood Bible Class which long was an effective organization was organized February 9, 1908. The interest which resulted in this organization was a direct result of the Billy Sunday meetings. Dr. J. Whitefield Smith, a prominent eye, ear, nose and throat specialist, was chosen teacher. He taught the class for twenty-one years.

The class met regularly every Sunday in the large room to the right of West entrance to the church which included all of what is now the coat room and offices to the rear of the Sanctuary. It was partitioned into separate rooms when the church was remodeled in 1939 and 1940. Dr. Smith gave a great deal of study to the preparation of his lessons. The class attracted men both inside and outside the church. There is no doubt that a goodly number of men are now



members of Second Presbyterian as a result of interest first stimulated by this class.

Until the formation of the Men's Club, the Men's Brotherhood was the men's organization of the church. Men's activity centered around it as a nucleus. As a group it underwrote and promoted men's activities within the church. Fellowship dinners brought together the men of the church, including many who did not regularly attend class sessions. Speakers of note were brought to the city. On occasion the group co-operated with other men's groups of the city. At other times attendance contests were held competing with other similar groups. Through most of its history the Men's Brotherhood had one of the largest men's classes in the city. Most of the time it was the largest.

Early in 1929 when Dr. Smith announced his resignation, a committee called asking me to take the class. One member of that committee was Dr. Baillie. He assured me that if I would accept the appointment he would help with promotion and get the attendance back where it should be. I began as the regular teacher on March 3, 1929. In the class that morning were members of the committee from Fullerton Avenue Presbyterian Church who had come to hear Dr. Baillie. In due course a call was extended, he accepted, resigned and became pastor of that church. However, due to the loyalty, the support and the promotion of the class by the many wonderful men in the church, the group took on new life. The attendance for some years continued most gratifying. The number of younger men who became interested was likewise encouraging. I continued with the class until July 7, 1940.

In the meantime the Men's Club had been organized. I have not been able to determine the exact date. Dr. Martin thinks it was in the fall of 1936. With the organization of this group new life was instilled into our men's work. Fellowship dinners are held. Speakers are brought in. One of the big achievements each year is the solicitation of funds which underwrite the maintenance of the youth work in the church, and more particularly the youth choirs.

Our local organization is an affiliate of the National Council of Presbyterian Men. Its charter is dated February



11, 1949. Each year our representatives attend the annual council meeting in Chicago. We have an outstanding group of active men who stand ready to help wherever they can in the work of the church either in the Men's Club organization or otherwise, as occasion may demand.



The Second Presbyterian Church Quartette occupied the Chancel during the 1930's. Members, left to right—Mr. Harry Admire, Mrs. Roy Ramseyer, Mrs. James Reeder, organist, Mrs. Harry Admire, Mr. DeWitte Miller



The first Youth Choir, under the leadership of Miss Mary Jane Carothers,  
in May 1938

## CHAPTER XVI

# Music

Presumably such special music as there was in the early days consisted of a volunteer chorus choir with occasional soloists. On February 21, 1875 J. W. Whipp was employed as a chorister at \$200.00 per year. He was the father of Mrs. C. J. Northrup, who in turn was the mother of Julia Johnson and C. B. Northrup, now members of our church. Mrs. Northrup sang solos.

In the late Seventies, Prof. Mueller played the organ and conducted the volunteer choir. He was succeeded by Prof. A. Beuter who was the organist and choir director. His wife was a soprano and a local voice teacher. Mr. Beuter was the director on August 14, 1883 when our new organ, built by the Moline Organ Company, of Moline, Illinois, was dedicated.

Featured in this program of dedication were numbers by Prof. Louis Falk "*the most distinguished concert organist of Chicago, assisted by the best local talent.*" Besides Prof. Falk there was an organ number by Prof. F. Mueller. An anthem was given by the Second Presbyterian Church Choir. There was one number by a male quartet and two solos; one by Arthur Harris and the other by Lucy Reeves, later Mrs. Jarmin.

Following Prof. Beuter, Arthur Dunham, a local boy of promise, took over the organ and directed the choir. Mr. Dunham later moved to Chicago and became a famous organist. He came down from Chicago and played the dedicatory recital at the time our present organ was dedicated

on April 29, 1921. For many years, and until his death, he was the organist at the Methodist Temple in Chicago.

After Mr. Dunham, Walworth Marsh was organist and choir director. He was the son of Dr. and Mrs. B. P. Marsh who had long been active in our church. Dr. Marsh was an elder for many years. Walworth, or Wally, as his friends knew him, had but recently returned from studying in Vienna, with diplomas in both violin and organ.

Our Mrs. Charles T. (Lottie) Stevenson was long a member of these choirs. Another member was Minnie Saltzman, later Minnie Saltzman-Stevens, famous Wagnerian Opera star. They frequently sang duets.

In 1895 at the last service in the old church before it was vacated to permit the building of our present edifice, there were antiphonal choirs conducted by Mr. Walworth Marsh, with hired soloists.

Services were held at the Opera House while this church was being built. A quartet furnished the music. Mrs. Frank (Mae) Capen played a reed organ.

With the return of the congregation to the new building, volunteer chorus choirs were again used. Later choir directors were Prof. Arthur Bassett, of the Wesleyan School of Music, Prof. Beard, and Mr. Leavitt.

Mrs. James Reeder succeeded Mrs. Capen at the organ, beginning in April, 1905.

Lucius W. Ades was employed as choir director on October 11, 1906. The Ades were related to the Hawleys. Mr. Ades continued as choir director and otherwise assisted Dr. Hawley, especially in working with boys, until July 26, 1909, when his resignation was accepted with regret.

Mrs. Lottie Stevenson then became the choir director, serving as volunteer without financial remuneration. It became increasingly difficult to get the required number and quality of voices for the chorus. Mrs. Stevenson retired in the spring of 1911.

Commencing in 1911 there was a solo quartet of trained voices. The members of this first quartet were Mrs. Harriet Thomas, still a member of our church, soprano; Mrs. Olive Vandervort, contralto; C. Roy Atkinson, tenor; and Homer Arnold, bass. Solo quartets continued to furnish the



music until our youth choirs had developed to the point where they were able to carry the responsibility for the music. Through the thirty years that our church was served by a quartet, most of the best singers in the community, at various times, were members.

Under the direction of Mrs. Reeder, our church was known for its outstanding music. People came especially for the high quality of spiritual uplift which it afforded. Probably no one locally knew the special days in the church year and the music appropriate for each occasion as did Mrs. Reeder. She was thoroughly acquainted with the works of the Masters in sacred music. She used her knowledge to good effect. With her quartet she was frequently asked to give concerts throughout central Illinois. Mr. and Mrs. Harry F. Admire and Mrs. Ramseyer were members of the quartet for more than twenty years. During much of this time DeWitt P. Miller was the tenor. Other tenors were Charles E. Sindlinger, Lyle F. Straight, and Frank W. Phillips. Harold Dale Saurer succeeded Mr. Admire as bass.

Mrs. Reeder retired on June 15, 1946, at the age of 76, after having been our organist continuously for forty-six years. The church honored itself in promptly naming her organist emeritus. She will always hold a place of honor in the history of this church. It never had a more willing and capable worker, ready to serve as opportunity afforded.

Mrs. Reeder had for more than a half century been a leader in musical activities in the community. She was a member of the Illinois Chapter of the American Guild of Organists and of the Chicago Club of Women Organists.

She died in Brokaw Hospital on August 12, 1952.

Mrs. Pauline Eiff became organist following Mrs. Reeder's retiring. She served most acceptably until September, 1947. Then Charlotte Goodrich, later by reason of her marriage to Douglas Englehart, Charlotte Englehart took over the organ. She, too, was an excellent organist. Mrs. Englehart played the organ until the fall of 1950. Stanley Tagg, an Illinois Wesleyan Music School student, was our organist from the fall of 1950 to the fall of 1952, when he had completed his work at Wesleyan. He is now a student in music at Union Theological Seminary in New York. Bob



Anderson, another Illinois Wesleyan Music Student, succeeded Mr. Tagg, continuing until commencement, 1955, when he too finished at Wesleyan. He also followed Tagg to Union Theological Seminary where he is doing graduate work in music. Both were good organists. Esther Unsicker, who grew up in the church and in the choirs, played for us during the summer just passed. Daniel Abrahamson, a freshman at Wesleyan, began as organist on September first of this year (1955).

A new era began in our church in September, 1937, when Mary Jane Carothers (now Mrs. Carper) began as director for youth choirs. A young woman with an attractive personality promptly enlisted the interest of our youth. The choirs developed rapidly in numbers and in ability to sing. The interest of parents in what their children were doing attracted the parents. Thus through the years our youth choirs have increasingly aroused the interest of both youth and adults. The youth choirs have afforded a real opportunity to work with youth. Miss Carothers continued as director until June, 1941.

Mr. Ray Bayne and Mrs. Glenn (Mary) Ogden each served for two years; Mr. Bayne from September, 1941 to September, 1943, and Mrs. Ogden from September, 1943 to August, 1945. Under each of these directors the choirs continued to grow and to develop. The program with youth was also growing in effectiveness. Miss Betty Kerr was youth choir director from August, 1945 to January, 1946, when she resigned to return to her home in the South, to marry Rev. Jack Ware, a Presbyterian minister. Betty Lou Palmer filled in on a part-time basis after Miss Kerr's leaving.

Mr. Roger Fee, a baritone and a member of the Illinois Wesleyan Music School faculty, directed the choirs from January, 1946 to July, 1948, when he resigned to teach at Drake University in Des Moines, Iowa. He was well liked and did an excellent piece of work.

Mr. Lloyd Pfautsch, just graduated from the Music School of Union Theological Seminary, came to Wesleyan in the fall of 1948. He directed our choirs from September, 1948 to June, 1950. The choirs continued to do well under

Mr. Pfautsch. He, however, found it necessary to resign since his work at Wesleyan did not allow for the time needed by our choirs.

We were most fortunate in the coming, as director of Youth choirs, of Mr. Richard Hoffland in the fall of 1950. Both he and Mrs. Hoffland are graduates of Concordia College in Minnesota. They are excellent musicians and fine Christian young people. Since coming to Bloomington Mr. Hoffland has taken additional work at the American Conservatory of Music in Chicago and has received his Master's degree in music from that institution.

Mr. Hoffland has a lovely tenor voice, directs well and has made a wonderful contribution to our young people's work. Doubtless his influence has encouraged several of them to go on with the study of music as a career. The increased interest in music and the beautiful rendition of high quality numbers speak well for Mr. Hoffland. We hope that he will long continue our director.

Mrs. Wilbur Ball is assistant to the minister of music. For some five years she has been in charge of the younger choirs. The Cherub and the Angel Choirs, directed by her, do beautiful work.

Good music contributes much to an effective worship service. Our people appreciate the fine sacred music which it has been their privilege to enjoy through the years.



Young lives are dedicated to Jesus Christ

## CHAPTER XVII

# Christian Ministry

Reference appears hereafter to those who have gone from or have otherwise received financial support from this Church and whose work is in the field of missions. There will, therefore, be no occasion to name them here.

So far as I have been able to learn, Dr. William S. Marquis was the first person to enter the ministry from this Church. What has previously been stated in Chapter III concerning him need not be repeated here. Dr. Marquis had two pastorates. On graduating from Princeton Theological Seminary he went to Minonk, Illinois. He was pastor of the Presbyterian Church there from 1879 to 1884.

His only other pastorate was at the Broadway Presbyterian Church, Rock Island, Illinois. Here he was most successful, continuing for 29 years from 1884 to 1913. He was known particularly for his having conceived and developed what was known as the *Every Member Plan*. It had to do with contacting and soliciting the support of church members financially and otherwise. After retiring from his pastorate at Rock Island he served in the General Offices of the Church in Chicago and New York. From 1914 to 1918 he was Western Representative of Presbyterian General Assembly's Committee for the *Every Member Plan*. In 1918 he became Associate Secretary for the New Era Movement of the Presbyterian Church. He died August 19, 1929.

The Rev. James S. Moore has also been mentioned previously. He, too, is the son of one of the early families of this church. Following his being graduated from McCor-



mick Theological Seminary in 1889, he served churches in Seneca Falls, Alden, and Downsville, New York. He died in Buffalo, New York and is buried in Washington, Pennsylvania.

George S. Sutton had been General Secretary of the Young Men's Christian Association from 1901 to 1906. On August 16, 1901 he found our local Association with a membership of 87. By December 31, 1906 the membership had increased to some 770. The indebtedness when he came was \$1,200.00. It was during his incumbency that the thirty-day campaign for money to build our present building was carried on. As a result the Association had assets of more than \$100,000.00 on December 31, 1906.

Mr. Sutton came to our Church from the Methodist Church of Decatur on September 7, 1909, during Dr. Hawley's pastorate, with the purpose of entering the Presbyterian ministry.

He had been graduated from Illinois Wesleyan University with a Bachelor of Arts degree. He holds an M. A. and a Ph. D. from the University of Dubuque, Dubuque, Iowa. He also did graduate work at the University of Chicago.

Dr. Sutton held pastorates at Tahlequah, Oklahoma (State Teacher's College Town) 1911-1915, and Western Highlands Presbyterian Church, Kansas City, Kansas, 1915-1920. Among his other pastorates were Paseo Presbyterian Church, Kansas City, Missouri and First Presbyterian Church, Lincoln, Illinois. He also taught at Dubuque and Omaha Seminaries.

Following his retirement from the ministry, he served for a time as Executive Secretary of the Boston Seaman's Friends Society, Boston, Massachusetts. He is now a resident of the Memorial Home Community, Penney Farms, Florida, and minister of the Rio Vista Presbyterian Church (U. S. A.) of St. Petersburg, Florida.

Chester D. Marquis, Jr. was graduated from McCormick Theological Seminary in May, 1950. He is the son of Chester D. and Kathleen Marquis (members of Second Church).



After having received his degree in Mechanical Engineering, he decided upon the ministry.

Chester was ordained in Second Presbyterian Church on November 30, 1949 after having completed his work but prior to receiving his degree from Seminary the following May. From August, 1949 to January, 1953 he served as pastor of the Presbyterian Churches at Pleasant Ridge and Sherrard, Illinois. Since January, 1953 he has been Director and Pastor of the Westminster Foundation at Ohio University, Athens, Ohio.

Graduated in the same Seminary class with Chester Marquis was James Payson Martin, a son of the Manse. His parents, of course, are our pastor, Dr. Harold R. Martin and Mrs. Alice Martin. "Jim," as we know him, had grown up in the Church. He was Youth Director here during the summers of 1948 and 1949. From April 30, 1950 to April, 1955, he was pastor of the Riverside Farrington Memorial Church (Presbyterian), Minneapolis. He resigned to accept a call to the First Presbyterian Church of Bismarck, North Dakota, where he is now pastor. This is the largest Presbyterian Church in that State, with a membership of 1,400.

Leroy William Yolton is the son of the late Dr. Leroy W. Yolton and Helen Norton Yolton. He, too, grew up in the Church. During the summer of 1950 he was Youth Director and part-time Choir Director of our Church. He was graduated from Union Theological Seminary in New York with the class of 1954. "Bill" was ordained here in Second Presbyterian Church on June 6, 1954. Since June 20, 1954 he has been co-pastor of Greystone Presbyterian Church, Elizabeth, New Jersey.

Raymond W. Protzman, son of William E. and Grace Will Protzman, served as Youth Director of College Hill Presbyterian Church, Tulsa, Oklahoma, from 1939 to 1941 and as Supply Pastor of Irving Place Presbyterian Church, Tulsa, from 1940 to 1941. In April, 1941 he was ordained to the Christian Ministry. Following his ordination he served Christian Churches at Mannford, Owasso, and Tulsa, all in Oklahoma. Since September, 1952 he has been As-

sociate Minister of the First Christian Church, Midland, Texas.

Gertrude Marquis, the daughter of F. D. and Caroline B. Marquis, is a long-time member of this church. Following a successful career as a high school teacher she resigned from the Bloomington High School Staff in June, 1944, to become Director of Christian Education at Second Presbyterian Church. She was examined by Bloomington Presbytery and became a Commissioned Christian Worker on May 13, 1951. Gertrude has attended numerous Leadership Summer Training Schools. On February 6, 1952, sponsored by our Women's Association, she was enrolled as an Associate in Christian Education by the Board of Christian Education of the Presbyterian Church, U. S. A. She continues on our Church Staff as Director of Christian Education.

June Yolton (Mrs. Carl) Cusey is the daughter of the late Dr. Leroy W. Yolton and Helen Norton Yolton. Following her graduation from Illinois Wesleyan University in 1949 she entered the College of Christian Education, McCormick Theological Seminary, Chicago. She was graduated in 1951 with degree of Master of Education. She was Director of Religious Education of the First Presbyterian Church of Decatur, Illinois from 1951 to 1953. Since 1953 she has been Director of Christian Education of the First Presbyterian Church, Roswell, New Mexico.

William H. Shelper was a Billy Sunday convert. His conversion took place in the McLean County Circuit Court room early in 1908. He joined our church on July 12, 1908. Billy, as he was known to his friends, founded the Home Sweet Home City Rescue Mission on November 25, 1917. He continued with the Mission for the balance of his life. During his last thirty years he was also Chaplain of the McLean County Jail and held regular Sunday afternoon prayer meetings. He was always ready to help the homeless and down-trodden. In recognition of his services, he was given the Community Service Award by the PANTAGRAPH in 1928.

As appears in the Chapter on Music, Ray Bayne resigned as choir director to enter the ministry. He was a member of our Church while here. When he left Bloomington he entered McCormick Theological Seminary in Chicago. He was

graduated from Seminary and ordained. His first charge was the Southfield Presbyterian Church in Detroit. Mr. Bayne is minister there now.

At the time of this writing in the spring of 1956, William Babbs, son of Mr. and Mrs. O. L. Babbs, is a student at Louisville Theological Seminary.

James Rossie, son of Mrs. Fred Rossie, graduates from Illinois Wesleyan University in June and plans to enter a Theological Seminary.



A section of the Youth Choir pictured for a McCall's Magazine article  
in the February 1950 issue



An overflowing sanctuary for morning worship, in the late 1940's



## CHAPTER XVIII

# Missions

Much of the missionary work of this church has been covered by the chapter on Women's Work. While it does not seem feasible to comment on all the missionaries to whose direct support our church has contributed through the years, a few require comment.

A. G. McGaw has previously been mentioned. It has not been possible to determine when we started to contribute to his work. His daughter, Mrs. Miriam McGaw Benade says she remembers contacts with Second Presbyterian Church on the part of her father as far back as 1910. She states that he and Dickey Templeton carried on active correspondence and that Mr. Templeton often sent extra gifts of money for the work in India. The records show that Dr. McGaw visited our church as early as the fall of 1914. Whenever it started, we contributed to his work at Etah, India until he retired May 19, 1930. Mr. McGaw died January 16, 1938 and is buried in Lahore, Pakistan.

Our support to this station continued after Dr. McGaw's retirement until 1934. We contributed to the work of the Rev. M. S. Pinkerton at Etah, India from 1934 to 1939. He visited this church once.

Since 1941 we have contributed to the work of the Rev. Edwin Graham Parker in India. He was assigned to North India, began in Fatehgarh and was transferred to Etah in 1939 to take charge of evangelistic work of that area. Since 1948 he has lived at Fatehgarh. He is in charge of mission property improvements and development. He serves on im-



portant mission committees with administrative responsibilities.

For a short time we supported Rev. John P. Emig, a missionary working in Colombia, South America. He is now a pastor at Edwardsville, Ill.

Louis F. Zelle served at Ebolowa, Cameroon, West Africa. He was supported by our church in his work from April, 1946 to November, 1949 when he resigned from the work there. He now resides in Texas.

Mary Agnes Marquis, now Mrs. Paul Lincoln Smith, daughter of Mr. and Mrs. Chester D. Marquis, and a former member of this church, was commissioned by the Board of Foreign Missions in 1946 for work in the Philippines. In January, 1947 she established the School of Nursing at Silliman University, Dumaguete, Philippines. She was Director of the School of Nursing, Silliman University, from July, 1947 to December, 1949. She was supported by Second Church during her stay there.

Since 1950 we have contributed to the support of Dr. Clyde E. Heflin at Silliman University. In 1946 he received the degree of Doctor of Education from Columbia University, New York. He was Dean of the Graduate School of Silliman University at Dumaguete. He retired in 1954.

Since 1950 and 1952 we have contributed to the support of the Misses Wilma Elizabeth Pease and Harriet B. Pease, respectively, in Iran. They are daughters of the late Rev. William Pease who, in his later years, resided in this community. Both are members of this Church. Wilma is stationed at the Christian Hospital in Meshed, Iran and Harriet at the American Mission, Tabriz, in Iran.

The Rev. Mr. and Mrs. Robert C. Urquhart were at Pusan and Andong, but are now at Taegu, Korea. Mr. Urquhart served most effectively as assistant minister here in Second Church for three years after being graduated from Seminary. However, he was looking forward to the mission field. His wife, Jean, was born in Haichow in central China, the daughter of missionaries working under the Presbyterian Church, U. S. We are happy as a church for the privilege of contributing to the support of the Urquharts on the Foreign field since April, 1952.

Over the years we have contributed to the work of a number of missionaries under the National Board, many of these at Embudo Presbyterian Day School, Dixon, New Mexico. Several have been named in another chapter.

The one in the National Field in whom we have a special interest is Miss Elena Law. For fifteen years she was our minister's secretary. In August, 1945 she resigned to become a part of the secretarial staff of Dr. Arthur Bannerman, President of Warren Wilson Junior College, Swannanoa, North Carolina. She has become a most valuable member of that staff. A quote from MISSIONARY PROFILE, a National Missions publication, indicates something of the regard in which she is held:

*"Anyone who has been around Miss Law any length of time is amazed at her unusually keen memory. Out of her file of knowledge comes a desired address, a telephone number or the name of some former visitor barely remembered by others. What she enjoys about her work, she says, is the variety of her responsibilities."*

A large portion of her salary is paid by the Women's Association of Second Presbyterian Church.

The Dr. Leroy W. Yolton Memorial Fund was established in memory of Dr. Leroy W. Yolton, an Elder of Second Presbyterian Church, who lost his life in the Philippines in World War II on February 3, 1945. Much of the credit for this work is due Miss Elizabeth Abraham, who through the years has evidenced an ever increasing interest in missions. Second Church and the cause of missions generally is greatly indebted to her. Miss Abraham has been acting as Chairman and Miss Louise Muxfeld as Treasurer of the Yolton Fund. From this fund books, magazines, equipment and housing facilities for the Dr. Leroy W. Yolton Memorial Library and Scholarships at Silliman University have been supplied. From December, 1947 to September 20, 1954, a total of \$7,960.35 was expended.

In 1954 the sum of \$2,500.00 was invested with the Board of Foreign Missions of our Church to be designated as the Dr. Leroy W. Yolton Memorial Fund to provide scholarships for nurses in the College of Nursing at Silli-

man. Both of these funds are still being enlarged and are providing assistance to this nursing school.

The College of Nursing at Silliman University opened with twelve students in 1947. By February, 1955 the enrollment had grown to one hundred forty-six. Of the forty-nine nurses who had been graduated from the School since 1951, fourteen have been helped by the Yolton Scholarship Fund.

Miss Vevina Gesite is the first Yolton Scholar to have been graduated. On August 28, 1955 she was commissioned at the Ellinwood Church, Manila, as a missionary nurse to Thailand. Miss Maria Roble, Dean of the College of Nursing, writes under date of October 6, 1955: —

*"So far there had never been one Filipino nurse who had been commissioned by any religious group to go out of the Philippines as a missionary nurse. Vevina Gesite is the first. There have been Filipino nurses who went abroad as scholars and at the same time they felt it their duty to be missionary nurses during that time. Here in the Philippines, we have some nurses doing missionary work in the unreached areas of the Philippines. These nurses are commissioned unlike those scholars. So I still feel and by records believe that it is safe and right to say that Vevina is the first of her kind.*

*"It seems that in a short time the fruits of peoples' interest in the Silliman University College of Nursing are really being shared not only within the country but also reaching beyond the country. It is to be noted that all these are made possible because of the kind and generous interest of all of you."*

This, therefore, constitutes another mission field in which Second Church has had a vital part.



Comfort—a smile, a cheerful word and prayer





HAROLD R. MARTIN, D.D.  
1930—

## CHAPTER XIX

### Dr. Harold R. Martin

On March 31, 1930, almost a year after Dr. Baillie's resignation, Mr. George Washburn, Chairman of the pulpit committee, reported to Session that he held a letter from the Rev. Harold R. Martin, of the 43rd Avenue Presbyterian Church, Gary, Indiana, accepting the call from this church. Mr. Martin requested that May 15th be the date for the beginning of his ministry. He was formally installed on May 28, 1930.

At its initial meeting, the pulpit committee had determined that it must first decide upon what kind of man should be sought. The committee was unanimous in the opinion that, along with other qualifications, the new minister must be an organizer. It felt that in Harold Martin the right man had been found. The committee chose even better than it knew.

I fear there was a time when he was not too happy with the new field. He did not get the response that he felt he should. We needed to be aroused.

I well remember Dr. Baillie's telling me of his plans before his resignation was announced publicly. I did my best to get him to reconsider. I argued that his work here had not been completed, that the feeling in the church was excellent, and that there was no reason why he should not stay on. He replied that while he was sure that everyone did not feel as I did, he liked Second Church and its people. However, he had not succeeded in getting the response there should be. He was particularly disappointed in that he had not been able to get the church to give to missions

and benevolences as it should. He thought that someone else would be able to succeed where he had failed. Mr. Martin apparently sensed the same problem.

Perhaps the first major forward step occurred when, on December 29, 1930, Session appointed a committee consisting of Moore, Washburn, Marquis, and Dr. Martin, ex officio, to revise the membership roll. On March 24, 1931 the committee reported that its work was nearly completed and that, after careful and thorough investigation, they were removing from the active roll about 200 names of persons moved from the city or otherwise out of touch with the Church. A total of 257 names was placed on the suspended roll during the year ending March 31, 1931. This left us with a net membership, as of April 1, 1931, of 819. But new members were being added. There was growing activity within the church.

At the meeting of Session, September 26, 1932,

*"Mr. Martin talked at some length about his own recent religious experiences, stating that he had come to the realization of a vital religion such as was never his before. That the great need of the church was that its membership should take Christianity seriously and that in so doing the church would accomplish results hardly conceivable now. He especially requested prayer each Sat. night on the part of all church members for the service the following day."*

The depression had hit. He stated that earlier in the year Mrs. Martin and he had voluntarily reduced his salary from \$5,000.00 to \$4,800.00. He now asked that it be further reduced to \$4,500.00 and that they would continue their contributions as heretofore.

On October 31, 1932, the occasion of its one hundredth anniversary, Wabash College, his alma mater, conferred the honorary degree of Doctor of Divinity on Mr. Martin.

Dr. Martin worked early and late. The results of his efforts were beginning to show. There was increased activity and growing interest. Youth choirs were organized. This stimulated interest among youth. Parents became in-

terested because of their children. The men's club was organized, having as one of its objectives, securing the necessary financial support to maintain the youth choirs.

It became necessary to add to the office staff. Significantly with each addition to the staff, congregational income has increased sufficiently to take care of the additional expense. And, of course, the effectiveness of our program has advanced with each addition to the staff. In June, 1944, Gertrude Marquis became Director of Christian Education. Our Bible School has increased in numbers and effectiveness under her direction. Mrs. William F. Anderson served on the staff from January 1, 1944 to September 1, 1946. Her husband, William F. Anderson, came to the staff on September 1, 1948 as Youth Director and otherwise assisted where needed, continuing in that capacity until March 15, 1950, when he accepted a position with the Illinois State Normal University. In September, 1946, the Rev. Donald C. Smith came as assistant pastor. He greatly added to the effectiveness of our work. In February, 1949, he left us to accept a call to the House of Hope Presbyterian Church at Elgin, Illinois.

The Rev. Robert C. Urquhart became our Assistant Pastor in August, 1949. His fine Christian spirit and his devotion to his work soon started to produce results. But Mr. Urquhart's heart had long been in the mission field. After three years of fine service, he left us to study the language and otherwise prepare himself to work in Korea. We are happy now to have a part in supporting his work in Taegu, Korea.

In July, 1952, the Rev. W. B. Edwards came to us from San Francisco Seminary. He, too, had a real contribution to make to our work here. In September, 1954 he resigned to become pastor of the Church at Milan, Tennessee.

The coming of the Rev. John S. Shew in June, 1954 has proved a real addition. Just out of Princeton Seminary, he has taken hold beautifully and made himself invaluable as an assistant to Dr. Martin.

The devotion of our staff and their loyalty to Dr. Martin is, of course, a tribute to him. But, more important, they work together as a loyal team.



While not officially a member of the staff, Mrs. Martin is invaluable in the life of the church. Quiet and unassuming, but always willing to do her part, she fits perfectly into the program. And well may they be proud of their family. Jim's work as a Christian Minister has already been told. Susie, appropriately, carries on the family tradition as a most capable wife of our assistant minister, John Shew.

Viewed by means of statistics, our church membership has increased from 819 in 1931 to 2,114 at the end of 1954; Bible School enrollment from 391 to 1,114, with an average attendance of 600; congregational expenses from \$14,656.00 to \$82,260.00; and benevolences from \$4,209.00 to \$38,025.00. The average attendance at the Sunday morning worship services was 200 in 1931. In 1954 it was 847.

Early in Dr. Martin's ministry all forms of dinners, bazaars, etc., were discontinued at his request. He holds that this is not proper in a church. Consequently, our increase in both benevolences and the local expense budget is simply increased giving.

What is happening now bears out the experience of another of our great pastors. In his Historical Sketch, Dr. Dinsmore comments on the large giving by this church to benevolent and missionary purposes and for local congregational expenses. He explains how this was accomplished in the following words,

*"And this has been done by direct contribution, and not by the use of any of those expedients so common, and sometimes so discreditable, for raising money. We appeal directly to our own people to give directly to the Lord and His church, and this without any device of fair or festival."*

Prayer groups, meeting regularly for prayer, continue to increase in numbers. These include men, women, and youth. Currently there are no less than 18 of these groups within our church membership.

Most significant is the work among our young people. This continues throughout the year in the choirs, in their youth meetings, counseling groups, etc. Our church is a veritable beehive of youth activity.

Summer youth camps at Conference Point on Lake Geneva, Wisconsin have resulted in spiritual commitments on the part of these fine young people which proclaim great promise for them and the cause of Christ generally.

The effectiveness of our program has received acclaim throughout the Church nationally. Our youth program was the subject of special consideration in the February, 1950 issue of McCall's which followed visits to our Church by representatives of that magazine. Several articles on our Church and its youth program have appeared in PRESBYTERIAN LIFE, the official publication of the Presbyterian Church, U. S. A.

Dr. Martin is recognized for his outstanding work as one of the leaders in the Church at large. Frequently he is called upon to go on preaching missions and otherwise to appear before churches throughout the Nation. He has been active in the work of Presbytery, Synod, and the Church at large. He is past Moderator of both the Presbytery of Bloomington and the Synod of Illinois. He is presently a member of the Board of the Presbyterian Foundation of Illinois. For fifteen years he has been a member of General Assembly's Commission on Evangelism. He has been a member of the joint Hymnal Committee, which recently completed its work. The new Hymnal was published October 17, 1955. The members of this joint Hymnal Committee was made up of representatives of five major church groups, viz, The Presbyterian Church, U. S. A., the United Presbyterian Church, The Presbyterian Church, U. S., the Reformed Presbyterian Church, and the Associate Reformed Presbyterian Church.

Under Dr. Martin's leadership our Church has taken on new life. It is a far cry from the little group of thirty-four who met and organized on June 24, 1855 to Second Presbyterian Church of 1955. Many have contributed to this growth. Our ministers have been outstanding. We were most fortunate in being able to celebrate our centennial with the Church at its present high spiritual level as the result of the pastorate, for slightly more than twenty-five years, of Dr. Harold R. Martin.



#### Centennial Committee

Mr. John Odell, Mr. John Moore, Miss Bess Hibarger, Miss Frances Pillsbury, Mrs. Leroy Yolton, Mrs. George Wells, Dr. T. A. Rost, Miss Elizabeth Abraham, Miss Frances Kessler, Mrs. R. C. Solomon, Mrs. Elias Rolley, Mrs. Adlai Rust, Mrs. E. M. Evans, Mr. William Griffin, Mr. William Hedgecock, Mr. Roy Ramseyer, Dr. Vincent Marquis, Mr. Walter Oberst. Absent: Mrs. William Griffin, Mr. Henry Capen, Mrs. R. A. Gardiner, Mrs. R. L. Hallam, Miss Louise Kessler, Mrs. Mary Pumphrey, Mrs. Roderic Abbott, Mrs. William F. Anderson

## CHAPTER XX

# Centennial Celebration

Now that we have completed our Centennial Celebration it seems proper that a brief report of it be included in our Church history.

Appropriately, we began with the Presbytery of Bloomington meeting in our Sanctuary. The popular meeting at 7:30 on the evening of September 13th was addressed by the Moderator of our General Assembly, Dr. Paul S. Wright, Pastor of the First Presbyterian Church, Portland, Oregon. Dr. Wright's inspiring sermon was an excellent introduction to our celebration.

Sunday, October 2nd was World Wide Communion. We joined in that observance and new members were received. The response was gratifying.

On the following Sunday, October 9th, Dr. Frank C. Laubach, President of World Literacy, Inc., New York City, spoke at both morning services and again at 7:30 in the evening. The community was particularly invited to the evening meeting. He being a Congregationalist, it pointed up nicely that phase of our Church heritage, and more important, he emphasized the missionary outlook which has become so vital a part of our program. Incidentally, approximately \$2,000.00 was given to the World Literacy program as a result of his being here.

On the same day the Presby-Wed class held a reunion, and had a potluck dinner. Many former members of the class, now removed from the city, were present. Dr. Laubach participated. It was a happy occasion.



The Women's Association honored the work of women in our first century at a meeting held on the evening of October 12th. In the dress of their day, and through lines written for the occasion by Mrs. William F. Anderson, the ladies of yesteryear came to life and relived the days of long ago.

October 18th and 19th brought Presbyterian ministers from all over the Synod of Illinois. This has for some time been an annual convocation meeting in our Church. Therefore, it was fitting that it be given a part in our Centennial observance. The speaker was Dr. William Elliott, Pastor of the Highland Park Presbyterian Church of Dallas, Texas. His is the largest church in the Presbyterian U. S. (Southern) denomination. We were honored by having these ministers join with us on this happy occasion. Dr. Elliott's evening sermon was open to the public.

Dr. William Blake Hindman, the only living former pastor of our Church, now of Farmington, Pennsylvania, preached at both morning services on October 23. This was our Homecoming Reunion. That evening some 115 persons joined in giving the Centennial Pageant, "Our Heritage of Growth." It had been written by Miss Clara Louise Kessler, with appropriate musical settings by her sister, Miss Frances Kessler. It was a really professional piece of work, excellently done. The Dramatic Episodes were directed by Mrs. Leon Yeager and Verse Choir by Miss Margaret Parrett. Living Pictures were produced under the supervision of Mrs. Fred Muxfeld and Mrs. Leon Steele. Richard D. Hoffland and Mrs. Wilbur G. Ball directed the choirs.

Ninety-five people, all of whom had been members of our Church for forty years or more, were honored by a dinner on November 9th. Three hundred sixty persons were present to participate in a most tasty turkey dinner. The program was as follows:

**Mr. Roy A. Ramseyer, Toastmaster**

*Invocation*.....Rev. John S. Shew  
*Dinner*

*Old Hymns of the Church*.....Led by Mr. Richard D. Hoffland  
*Minister of Music*

*Solo*.....Mrs. Vernon Prenzler

<i>Introduction of Oldest Member of the Church.....</i>	
<i>.....Mrs. Frank Benjamin</i>	
<i>Presentation of Long-Time Members of the Church —</i>	
<i>.....Forty Years or More</i>	
<i>Response.....</i>	Mr. Henry W. Capen
<i>Duet.....</i>	Mrs. Prenzler and Mr. Hoffland
<i>Centennial Greetings and Announcements</i>	
<i>Introduction of the Speaker.....</i>	Dr. Harold R. Martin
<i>Address.....</i>	Let Us Magnify the Church

DR. ROBERT WORTH FRANK

President, McCormick Theological Seminary  
Chicago, Illinois

*“Blest Be The Tie That Binds”*

*Benediction .....* Dr. Martin

Not appearing on the program was the fact that Mr. John W. Moore, himself an Elder since 1900, was presented and attention directed to the fact that two men — he and his father, M. L. Moore—together had continuously been Elders during more than 97 years of our first century. Mrs. Isabel Vandervort Hallam and Mrs. Marion Vandervort Stubblefield were presented as the only persons present descendants of a founder. They are great granddaughters of Stephen P. Morehouse.

The surprise of the evening, so far as Dr. and Mrs. Martin were concerned, came when Henry W. Capen, who had been asked to respond for the long time members of the Church, presented the Martins with a purse of nearly \$3,600.00, which had been contributed by their friends. It had been a very carefully guarded secret and it was remarkable that a letter could have gone out to our large membership and kept from the Martins so successfully. Mr. Capen emphasized the fact that this money was to be used by them in taking a trip to Palestine. Dr. Frank's address was outstanding. The evening was one which those present will not soon forget.

Following the second Sunday morning worship service on November 13th ground was broken for our new Educational building. The congregation met on the site where the building will stand. The invocation was by the Assistant Pastor, the Rev. John S. Shew. Appropriate remarks were

made by William W. McKnight, Jr., Chairman of the Building Committee. Dedication of the Ground in Prayer by Dr. Martin followed. Turning of Earth was participated in by the following: Dr. Harold R. Martin, William McKnight, Gertrude Marquis, Director of Christian Education, Robert P. Tate, P. A. Washburn, Everett Kent, Ralph Osborn, Dean Berenz and Adlai H. Rust, members of the Building Committee, Oscar Anderson, President of the Board of Trustees, H. W. Stuber, Clerk of Session and Roy A. Ramseyer, Chairman of the Centennial Committee. The benediction was by Roy A. Ramseyer. Work in anticipation of the new structure began in earnest on Monday, November 14th. The old Brand Furniture Warehouse formerly standing on a portion of the premises is now gone. Cold weather recently has delayed excavation, but we are in process of building.

November 20th was Loyalty Sunday. Pledges for the support of the Church and benevolences were taken. A substantial increase in our giving is definitely in the picture for 1956.

Our Centennial celebration ended with a Men and Youth dinner on November 30th under the auspices of the Men's Club. Rev. Franz von Hammerstein of Berlin, Germany, temporarily associated with the First Presbyterian Church of Evanston, was the speaker. Fittingly, we concluded by having our thinking directed to a concern for others. We are now on our way into our second Century.

## Postscript

I have attempted to write a history of our church. People are concerned only as they are part of that church. Consequently, with rare exceptions, only their church activities are recorded here.

It is common knowledge that we have numbered among our membership names who are well known. These include a vice-president of the United States, Judges, both Federal and State, Congressmen, those high in the counsel of the Church, poets, authors, leaders in industry, and the like. But most of us have been just "plain run of the mine" people, busy in our everyday tasks. Who dare say that one is more important than another?

Most of us knew Judge Louis FitzHenry. In addition to other honors, he served this district as its representative in Congress, he was U. S. District Judge and, at the time of his death, was a Member of the United States Circuit Court of Appeals. Many of us have heard him say that the highest honor he ever received was when he was elected a Presbyterian elder in this church.

Most appropriate are the words of Dr. Dinsmore, "*There is a secret spiritual history, known only to God and His Angels, and this is incomparably the greatest of all.*"

Often have we heard Dr. Martin say, "*this is a great church.*" It is! And it is great because of this "secret spiritual history." Lives have been changed, the community, the State and the Nation have benefitted by what has happened here. Our missionaries have carried the message to the ends of the world. But who of us can claim credit? Doubtless in



many instances the spark that kindled the flame originated in the heart of some humble individual known only to God.

A great work has been achieved here. The history of a congregation is interesting. At times it is pleasant and useful to look back. But history assumes importance not so much because of what it reveals of the past as that it points the way to the future. The "secret spiritual history" cannot be written. It must be lived. May we profit from the past and under God's guidance move forward!



Property adjacent to the Church was acquired in 1949,  
pointing toward expansion

## Ministers

### Second Presbyterian Church, Bloomington, Illinois

ALFRED EDDY.....August 18, 1855 to Nov. 16, 1863  
Called from Beloit, Wis. to organize the Church — first known as the “New School Presbyterian Church of Bloomington.” In leaving accepted a pastorate at the Olivet Presbyterian Church of Chicago.

At the Congregational meeting on September 23, 1861 Rev. Eddy requested leave of absence until he chooses to return or during the war. Committee composed of A. C. Washburn and John M. Scott reported that they had invited Rev. G. R. Moore to come and he agreed to come for 4 months at a salary of \$60.00 per month. He moderated meetings of Session from October 16, 1861 through Feb. 2, 1862. Thereafter Mr. Eddy appears to have returned to work with the Church.

JOHN W. BAILEY.....March 20, 1864 to Dec. 23, 1866  
The call of March 20, 1864 was to Mr. Bailey in Knox Presbytery. Minutes fail to show where Mr. Bailey went.

A. McDOUGAL.....Sept. 8, 1867 to Dec. 17, 1869  
Minutes of Congregational meeting of July 1, 1867 extended unanimous call to Mr. A. McDougal for one year. He entered upon his duties on September 8, 1867 and continued until Dec. 17, 1869.

JOHN W. DINSMORE...June 3, 1870 to August 23, 1891  
He was called from Prairie du Sac, Wis. Entered upon his duties on July 10, 1870 and continued until August 23, 1891 when he moved to California and “*wished it distinctly understood that the health of his family was the only reason for his resignation.*”

W. P. KANE.....April, 1892 to May 2, 1898  
Called from Lafayette, Indiana. The present edifice was built during his ministry, dedication having been on Dec. 13, 1896. For two years he worked with the Winona educational program. Resigned from that organization to become President of Wabash College, Crawfordsville, Indiana.

HENRY K. DENLINGER....April, 1899 to Jan. 14, 1906  
He was called on Feb. 13, 1899, arrived in April, 1899. Resigned on Dec. 3, 1905 having received a call from the First Church of Newcastle, Pa., leaving Jan. 14, 1906.

FREDERICK W. HAWLEY..Sept. 1906 to August 6, 1911  
He was called from Oklahoma City, Oklahoma. Accepted the call on June 22, 1906, arriving in September, 1906. He resigned at the annual congregational meeting in April, 1911 to accept a call as President of "The Henry Kendell College" of Tulsa, Okla. Last Church service August 6, 1911. Later President of Park College.

J. N. ELLIOTT.....Nov. 5, 1911 to April 18, 1917  
Called from Muscatine, Iowa by Congregational meeting on September 18, 1911. Dr. Elliott's name first appears in the Nov. 5, 1911 Session minutes expressing "*his deep appreciation of the hearty Christian welcome that had been extended him and his family on this his first Sabbath as our pastor.*" Dr. Elliott resigned on Sunday morning April 18, 1917 to accept a position as Superintendent of Home Missions of the Synod of Illinois.

WILLIAM BLAKE HINDMAN.....  
.....Sept. 17, 1917 to Dec. 1, 1921  
June 20, 1917 call extended to Rev. Hindman of Worthington, Ohio. He first appears in the Session minutes of the meeting of Sept. 17, 1917. Call to the Presbyterian Church of Aurora announced by Mr. Hindman at Session meeting of October 31, 1921, to take effect December 1, 1921.

CHAS. T. BAILLIE.....May 24, 1922 to June 15, 1929  
Call extended Mr. Baillie of Plattsburg, N. Y. on April 3, 1922. Mr. Baillie's name first appears as being present

in Session minutes of May 24, 1922. Dr. Baillie last appears as being present at the meeting of June 11, 1929. He resigned, effective June 15, 1929, to accept a call to the Fullerton Avenue Presbyterian Church, Chicago.

**HAROLD R. MARTIN....May 15, 1930 —**

Session minutes of March 31, 1930 note the acceptance by Harold R. Martin of Gary, Indiana of call to service in Bloomington, to begin May 15, 1930. He was installed on May 28, 1930 and continues to serve here most acceptably.

Alfred Eddy, John W. Bailey and A. McDougal each served as a stated supply. Dr. Dinsmore and those following him were installed as pastors.



Board of Elders—Centennial Year

Mr. H. W. Stuber, Mr. William Griffin, Mr. Frederick Woodworth, Dr. Harold Martin, Dr. R. A. Chrisman, Dr. Harold McGinnes, Dr. James Brown, Mr. P. A. Washburn, Mr. Harry Riddle, Mr. Ben Arnold, Mr. William Munro, Mr. Roy Ramseyer, Mr. J. J. Glass, Mr. George Wells. Absent: Mr. William Anderson, Mr. Douglass Laudeman, Mr. Eugene Mosbacher, Mr. A. M. Murray, Mr. Leslie Park, Mr. E. C. Fullmer, Mr. Donald Owen, Mr. Paul Snow





Board of Trustees—Centennial Year

Mr. Delmar Fuller, Mr. Gene Paxton, Mr. Oscar Anderson, Mr. Robert Tate, Mr. Robert Spry, Mr. Everett Kent, Mr. J. M. Myers, Mr. Elias Rolley, Mr. L. L. Cox, Mr. Adlai Rust, Mr. Russell Myers, Mr. Robert Bischoff, Mr. Martin Behrens, Mr. Max Orr, Mr. Eugene Funk, Jr. Absent: Mr. John Woolledge, Mr. Harold Curry, Mr. Monroe Dodge



Board of Deacons—Centennial Year

Miss Joan Straight, Mrs. Richard McLean, Mrs. Ed. Ringer, Miss Elizabeth Burnham, Dr. John Wettaw, Mr. Millard Lloyd, Mr. Hayden Foster, Dr. Harold Martin, Mr. Marion McClure, Mr. Meredith Nelson. Absent: Mrs. Robert Keener, Mr. Ben Sweitzer, Mr. O. H. Bloodgood, Miss Pat Kimler, Mr. Charles Simpson, Mr. Robert Anthony, Miss Catherine Graham, Mr. Charles King, Miss Geraldine Stewart



Christian Education Building Committee

Mr. Louis Oblander, Mrs. Elias Rolley, Mrs. E. M. Evans, Miss Elizabeth Abraham, Miss Gertrude Marquis, Mrs. Leroy Yolton, Dr. T. A. Rost, Dr. Harold R. Martin, Mr. Eugene Funk, Mr. Adlai Rust, Mr. Robert McCormick, Mr. Everett Kent, Mr. Charles Hamilton, Mr. Don Chism, Mr. Ralph Osborne, Mr. P. A. Washburn, Mr. Robert Tate, Mr. Roy Ramseyer, Mr. William McKnight, Jr., Mr. Walton Isch, Mr. Dean Berenz. Absent: Mrs. W. G. Ball, Mr. Henry Capen, Mr. George Davis, Mr. Ben Hiltabrand, Jr., Mr. R. Douglass Laudeman, Mr. N. B. Morey, Mr. Russell Palmer, Mr. George Wells



Ground is broken for the three-story Christian Education Building  
that is to adjoin the Church to the east



A Christian Education Building was planned, designed and started building  
in the Centennial Year — 1955



The cornerstone is set as Second Presbyterian Church begins its second  
One Hundred Years











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THE FIRST ONE HUNDRED YEARS OF SECOND PR



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